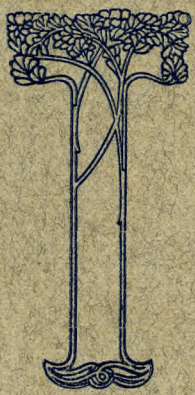
# Some Correspondence with Elder Canright, Concernning His Late Book, "Lord's Day," with Some Criticisms



"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth." 2 Pet. 1: 12.

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J. H. MORRISON
College View, Nebr.

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# Some Correspondence with Elder Canright, Concerning His Late Book, "Lord's Day", with Some Criticisms

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"Away from the night and the shadows
Into the morning's shine;
Away from the bogs and quagmires
Into the fullness divine;
Leaving the clouds of tradition
And taking the words of good cheer,
Finding a balm for our sorrows
And reaching the end of our fears."

October 1916

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# PREFATORY WORD

This little pamphlet came into existence under the following circumstances, Elder Canright and I had been passing friendly letters for the last two or three years past and I remembered him with one of my little booklets, "Straight Talk to Old Brethren," and so you see he felt that he owed me something and this late book of his "Lord's Day Neither Catholic Nor Pagan," about which this correspondence has arisen and as set forth in the following pages was sent to me with repeated requests to read it and give him the benefit of any or all the criticism that I might see fit to make, I passed it by for a time, until it was sounded around that I had such a book sent me with this request above but I did not dare to try my sword on that granite wall, when I supposed that no one outside of my own family knew anything about it. Then I set down to give it a more careful perusal point by point.

In this correspondence I have not seen fit to keep the fifth and the sixth chapters of his book separate as they seem to run together to some extent. The first chapter of this little booklet I sent by mail to the Elder just before the Union Conference meeting at Battle Creek, March, 1916, and with it expressed my hope to go to this gathering. I received the following reply: Grand Rapids, Mich., March 1, 1916. Your hope to be at Battle Creek next week decides me to go there too. Be sure to come. It will be our last chance to see each other. You are seventy-five and I am seventy-six. I have read your criticisms with deep interest and profit. It is only this way that the real facts and truth can be found. I have eight of the very oldest publications of Seventh-day Adventists, from 1847-1851. So far as I know there are five of them which no one else has. Would like you to see them. Come if you can. Your old friend . . . same as forty years ago. D. M. C.

We met and visited as friends and a few minutes after our last interview a sad and it was feared a fatal accident befell him, viz. Falling and breaking an arm and limb.



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After he was taken to the hospital I visited him every day while I stayed in Battle Creek. I had these other chapters written and ready to hand to him before I left, but as he was suffering I thought I better withhold them and as he lingered and suffered so much I have never sent them to him, but will later.

I think the worst thing I have said in this correspondence about the author of this book, "Lord's Day," is that he has formed a wrong habit and that is, he sees atoms as the Alps and mole hills as mountains. Then after he states it, he believes it, then after he looks at it, he is sure it is so.

In children we call it a gift, but no mean one, yet it needs tutoring and careful training. Paul says, "when I was a child, I spake as a child, but when I became a man, I put away childish things."

Some things I have said may seem harsh and rough, because I did not round off the corners, but left them just as they were. The Elder would not have asked me to criticise his book if he had seen these criticisms in their nakedness, for he says he took three years with great care and much prayer in writing it. You see it is possible for a man to deceive himself by repeatedly stating things, quotations, etc., stronger than the facts could justify. To illustrate, in speaking of the change of the Sabbath on p. 92, last paragraph, after reasoning upon it, he says of the Catholics, "Thus (they) claim scripture authority for it." When he knows and everybody else knows or may know that his conclusion is contrary to the Catholic conclusion. I mean he knows it when he is not arguing it. I have shown that they challenge us Protestants to show any scripture for it and I have called your attention to just a few of these strong statements, as I look at it, under the heading, *"You would have us to believe."* Page 119.

Outside of Dictionaries, Cyclopedias, etc., I should give credit to J. N. Andrews, Elder Conradi, Prof. A. H. Lewis, the Editor of the Christian Statesman, in the seventies, Littlejohn, Quinter and McConnell for a number of the extracts beside these found in this book, "Lord's Day," as quoted by Elder Canright, and you will see I have from three to five authorities referred to on almost every point we have

touched and several times repeated viewing them from different standpoints and so we can afford to lose half of them and our arguments still stand the scripture test, "That every word to be established by the mouth of two or three witnesses."

A mere glance at the present existing state of affairs reveals the fact that at no distant day this question will be the question over which the opposition will sooner or later wage a fierce contest. Already the general under current is drifting that way and neither party is able to repress or control it and we see almost daily that the press is compelled to record certain transactions that naturally calls the attention of the public eye to this question, not *only* through its advocates and its opponents, but others.

It is in view of these facts and the present surroundings that we felt profoundly convinced that the time had fully come in the course of human events when some one of its friends should offer a solemn protest against the efforts of the opposition, which have been emboldened by our long silence. Every one can readily perceive that this whole discussion turns upon the question, which day should be observed by all Christians as the Sabbath.

But we see the author of this late book did not see fit to so state the question exactly in these terms. Evidently he conceived the thought that he could do his work more effectively this other way.

We have no desire whatever to direct the attention of the public to *any* thing but the simple facts that we have grouped together, and the arguments we have here set forth, leaving the candid reader free to decide who is in harmony with the divine word and who has the sanction of the divine mind.

The letter and card referred to by Elder Canright's third letter to me, found on page six of this booklet, I failed to keep a copy of, so it does not appear, for at that time it was not intended to be anything but a letter.

# Some Correspondence with Elder Canright Concerning his late Book, "Lord's Day"

Grand Rapids, Mich., Dec. 10, 1915.

Elder J. H. Morrison,
College View, Neb.

Dear Brother:—

After three years of intense study I have finally finished my book and it is just off the press. I never used so much care in preparing any other book and am better satisfied with it than any I have ever produced. From my point of view, it is the simple historical facts in the case. I will send you a book as I have promised to do in return for the one you sent me. I read yours with interest and trust you will be interested to read all of mine.

I call your special attention to the chapters showing, as I believe, positively that the pagan Romans never paid the slightest regard to Sunday as the Adventists teach. Also chapter four, as you will see, shows from Catholics themselves that they placed the change of the Sabbath in the time of the apostles, the same as Protestants do.

However the book will speak for itself. Would appreciate any criticisms you may have on the book if you care to send them to me.

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Grand Rapids, Mich., Jan. 13, 1916.

Elder J. H. Morrison,
College View, Neb.

Dear Brother:—

You have a copy of my new book "The Lord's Day." I tried in this to avoid any harshness or any unnecessary personalities. I believe I have succeeded fairly well. There are two vital chapters in this book, *four* and *five*. I believe the evidence there given is conclusive that the Catholic doctrine is exactly the same as that of the Protestants, namely, that the change of the Sabbath was made by the apostles and in the time of the apostles and there is no foundation for the claim that the Papacy changed the Sabbath centuries

later. Then chapter five to my mind settles it beyond question that the pagan Romans never paid the slightest regard to Sunday and that the assertion that Sunday-keeping came from these pagans is a groundless assumption. These two, you see, greatly affect the Adventist arguments on this question. Anyway, for myself, these points are satisfied in my mind beyond doubt. Now I would be glad indeed if you would go through the entire book and send me any criticism on it. If you find any uncharitable statement in the book, note it and in my next edition I will modify it and if you find any statements which seem to you to be plainly contrary to facts I would like to have them pointed out. I mean to be fair and truthful.

Always glad of a line from you.

Sincerely,

(*Signed*) D. M. CANRIGHT.

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Grand Rapids, Mich., Jan. 25, 1916.

Elder J. H. Morrison,
College View, Neb.

Dear Brother:—

Your letter and card received and read with pleasure. I will greatly appreciate it if you will write out a thorough review of my "Lord's Day" book. The more extensively you criticise it the better I will be pleased. I do not want to leave in it a single statement that is not fair or truthful according to my best judgment. I will not promise, of course, to accept all your criticisms but will consider them fairly and adopt all that I reasonably can. You can take plenty of time for this as I could not use your notes until the next edition.

Sincerely,

(*Signed*) D. M. CANRIGHT.

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College View, Neb., 1916.

Dear Brother Canright:—

As you have invited me to read your book carefully and give you any criticisms I might have to make, I hereby call your attention to some things. Now, if it were not for the frank and friendly invitation I would be very loath to do it, but this makes me feel it almost a duty.

My early association with Butler and you binds my heart so closely to you both that whatever you might do I feel more like trying to smooth it over, and knock off the rough corners of any mistakes you might make. You see *this* in that book, "Straight Talk to Old Brethren," of mine, that I did not try to make what I call a mistake of yours to appear in the worst possible light and that most excellent picture on the front page, arouses those old feelings to a high pitch. First, I want to thank you for your book, as it discloses to me your honest and I trust true feelings as no letter or visit could do. I have no fault to find with the spirit of the language, nay, verily I commend it to the highest degree, and so hope I shall be able, whatever I have to say to my brethren who think differently, to do likewise.

I dread to open up my objections to you for fear it might alienate and separate us, for I am aware they will look like a bayonet charge on your entrenchments, and if I make your munitions of war look unworthy of the cause you represent, with your standing, experience, and knowledge, you may feel keenly. And further I am truly sorry that I am compelled to come before you in the relationship that necessity seems to demand. I had much rather feel that we were heartily united in pushing this great and good work on to a final close. I regret very much our differences in sentiment, but notwithstanding all this we will not look upon each other as personal enemies. While you have spoken your mind very freely and sharply, and it seemed to me sometimes very strongly, of that, and that alone, I have no criticism, but I must criticise some of your statements, as I always feel that the defense of truth is more dear than any personal friendship, and feeling that way, it may be possible that some things I say may appear to you unnecessary and unkind. But you know something of my makeup, hence, you will expect me to try to have you feel the force of my argument, and that means often a very plain speech, and sometimes very direct application, and as I am not the judge, I have no right to judge or misjudge your motives, and I am thankful I have no disposition to, remembering we are all human, hence I shall feel justified for truth's

sake, friend as you are, to take up the gauntlet for a fair, honest and open engagement.

First, I will consider your premise.

Second, I will dissect the fifth and sixth chapters.

Third, I will analyze the fourth as you request, as these are your main points.

First, I say your premise is wrong and misleading, and the Baptist church dare not adopt it on any other subject. I say this confidently, because in principle it does repudiate the platform you stand on, and I care not how smoothly, eloquently and logically you may reason. you have no certainty that your conclusions are right, and if right at all it would be because they were right in spite of the argument. What would you think of me as a mathematician and teacher to go back to Euclid's day and hunt up how some of the novices tried to solve and did solve to their own satisfaction some difficult theorems in geometry, and then introduce that as proof of a correct solution, because they lived back there almost to the time of Euclid?

Would you not cast contumely and reproach upon me as a teacher? Would you not say we had all the principles on which it rests at hand and that the proof of the proposition was in the solution itself, Then why go back and ransack history for its proof? We might go back to history to show their egotism and ignorance of mathematics—of how far they had departed from its correct principles. Then much less in God's Word, his Bible truth, when we have all God said to them back there and nothing to do but study and draw our own conclusions. Hence, go there and get your solution from the Fountainhead. You have committed two evils. "They have forsaken me the fountain of living waters, and hewed them out cisterns, *broken* cisterns, that can hold no water." Jer. 2:13. Why leave that word which Paul assures you "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works?" 2 Tim. 3:17. Now if that is a good work that you here argue in your book, why leave the fountains of the living waters and draw from the unclean and corrupt

pools of human sources? Why plunge off into the wilderness of the Christian fathers, when you have the practices of the apostolic church right before you? What is the matter,—is it not satisfactory? The Baptist church would repudiate this course on the subject of infant baptism and the mode of baptism. In fact, they would repudiate nearly everything you have said when called to defend their principles, even on the Sabbath or Sunday question itself. Now you first try to show we have not always told the people the whole truth in regard to the Roman church changing the Sabbath, which we often read from their works, but you say we do not tell the people that they claim to go clear back to the apostles to fix the time of the change. You know they do challenge the Protestants, who claim to take the Bible and the Bible only, to show any scripture for the change, but as they accept of tradition they think they can prove all their doctrines and so they show Protestants if they want to prove that point, they must change and renounce their Protestant principles just like you have done, and accept tradition as well as the Bible, and it looks to me that if you had not felt *your* weakness on the Bible testimony you would not have gone to the fathers. Now I am not going to defend our people in their public utterances for keeping back part of the truth that would change the facts if they do. I have heard some statements made that ought to have been qualified and from you as well as some others, while you were with us. I remember once when you were preaching on the change of the Sabbath and was showing how the Romans abolished the second commandment and changed the fourth, Elder Butler said to me, "I suppose you do not believe that." "No," I said, "that is not all of the truth, for every word of that second commandment is in the back of that book in the appendix."

I see one good thing that I trust may come from your book, that is it will put us on our mettle, especially the ministers, so that they will not take what some other preacher says without looking it up for themselves, and knowing it for themselves. Now I will show you are guilty of doing this very thing more than I ever knew you to do,

while you were with us, and that was bad enough. While I thank you for your kind, soft and tender words, I deplore the unkindness I see in your representations of our belief to which I will call your attention.

You did not mean to deceive your readers but that does not change the facts in the case,—they will be deceived in reading your book. You say, "it is a subject on which the people are not posted . . . . Intelligent people know but little . . . . and the common people absolutely nothing."—P. 21. So now you ought to be frank enough to give them all that these witnesses say on that point. Lawyers are sure not to read anything out of the law to weaken their side of the case. They are hired and paid and sworn to protect their own client and in a way we excuse them, but there is no apology, only ignorance that we can allow for a preacher doing so, and that is a poor one. I will call your attention to some of your statements before we examine the character of your proof, to show you your over-anxiety to make out a case against us.

You say, "If their influence prevailed society would soon be demoralized." "Their whole effort [not a part, but their whole effort] and influence is that way." What way? To have a Sabbathless, churchless community. "They strongly oppose three of the greatest bulwarks of our government, the public school, the churches, and a Sunday rest day." "They would have saloons open on Sunday the same as on Monday."—Pp. 70, 71. These statements are made inside of less than one page, without any qualification or explanation that could change the tone of these positive and explicit declarations. First, our influence is demoralizing; second, if it prevailed we would have a Sabbathless community; third, we would have a churchless community; fourth, we would have the saloons open on Sunday as well as on Monday; fifth, we oppose the public school; sixth, we oppose the churches; seventh, we oppose the Sunday rest day. How much of this is the clear, unadulterated truth? True, we oppose the Sunday rest day by teaching and practicing the seventh rest day and no more, and allowing our neighbor perfect liberty to rest and teach any other day he

pleases. This is demonstrated here in College View, a city of two thousand inhabitants where we have had the balance of power in our own hands and where the town officers were almost universally Seventh-day Adventists, and where I myself served four different terms as mayor. However, I want you to have the benefit of all and everything that can be applied on your side so we will give you number seven.

Number Six. We oppose the churches. If you mean we oppose some things they believe, then I say yes, but I will say if we are to settle this question, on what basis shall we try? There are more questions we agree on, than those we disagree on, and so the weight of evidence on that question is on our side; but if you use it in the sense that we would destroy them or even use all our power to keep them out or from building among us, this whole town could and no doubt would rise up *en masse* and protest on that ground, for the seventh-day people helped them to build their church.

Number Five. We oppose the public school. Well then why did we bond the town and build a good public school when there was no one here but Seventh-day Adventist people? From that day to this the majority of the school board have been Seventh-day Adventists. Yes, but do you not have a church school? Yes, we do. And we are willing to pay our school tax and support the public school and then put our hands in our pockets and support a church school where we think we can place our young children under a better Christian influence by having only Christian teachers who are able and anxious to make not only good citizens but Christians. We think the duty of a public school teacher is done when he teaches the children to be good, moral, law-abiding citizens. So after doing all that, as stated above, to counteract the corrupting influences among the youth which are so prevalent in public schools, we have instituted church schools, and are troubled almost beyond measure to control the same tendencies in our own church schools. This is especially so in large churches. Some of our brethren do like Mr. Bryan, hire a teacher to come into the home and teach.

Does Mr. Bryan oppose public schools, or does one of our brethren oppose church schools because of that?—it is not true. Some hare-brained fanatic that has called himself a good Seventh-day Adventist may be guilty of this thing, but I am glad to say they never had much of a standing among our people.

Number Four. We would have the saloons open the same on Sunday as Monday. Now, Brother Canright, is that not deceiving, is that not a wrong way of stating it? Would you feel perfectly easy and free to meet me as a friend and put up such a charge, much less making it in the sight of the great God whose eye pierces to the very thoughts of the heart. I judge no man; I am just showing some things that stand out very prominently in your book. Would it be fair for me to say that the Baptists would kill people on Sunday the same as Monday, when I know the Baptists are not in favor of killing on any day? No, Brother Canright, you know of course that we do not believe in having open saloons on any day.

Number Three. What I say on the second will apply alike to this third statement. Now the second, "our whole influence and effort is that way"—to have a Sabbathless community. Now is it not our whole effort to have everybody keep the Sabbath, and if they would all yield to that influence and to us as we preach to keep the fourth commandment, would it be a Sabbathless community? Would you yourself not like to live in such a community, where all the people not only professed to keep God's commandments but kept them,—you could not find much fault there I know.

Number One. "If their influence prevailed society would soon be demoralized." Now come here to College View, Elder, to a community where our influence prevails and see how demoralized we are.

I have simply referred to these statements to convince you when you come to yourself that there is a disposition to overdraw the real facts in the case. Now I want to look at some things in a general way, as I cannot take up every little point, one by one in a letter, for it generally takes

as many words to answer an argument as it does to make it, and that would mean about forty-five thousand words.

We must speak in self-defense regarding what you have said about our efforts in Congress. We have never tried to carry a single bill through Congress or asked Congress to legislate in our favor, but we have opposed and likely will oppose all Sunday bills that appear to interfere with the golden rule in civil government, viz: "Equal rights to all and special privileges to none."

Now what is your real subject? You know you start in on a negative and deny certain things as true. Yet you admit that they are not the *chief things,* notwithstanding you asserted some of these other things we urged most strongly; but after some deliberation you say the Jewish Sabbath, after naming nearly all that we believe, you say the Jewish Sabbath is the *chief thing* (P. 43), and not where Sunday came from, whether of pagan or papal origin. How did it happen you dropped out, the *chief* thing you spoke of when you started on page twenty-one, namely; "that Sunday originated with pagan Romans," etc.? Because you knew that was not the main question, for the Sabbath does not depend on proving that Sunday originated with pagan Rome, neither did we ever try to prove the Sabbath by proving or trying to prove Sunday originated in any particular way. It is an incidental question and does not prove or disprove the main question so we will see whether or no your arguments strike what you say is the main question.

Now what is the main question, the chief object of your book? You did well in defining the other. You know I have always given you credit for understanding yourself and you were always amply able to put up as good an argument as could be put up to sustain your views. I do not think I ever heard any of our leading men say that you had lost any of your mental acumen. Now what is the chief object of that book? Listen, "this book is not written to convert Adventists but to defend our own faith." P. 24. Now you have set up the mark on both sides to be sustained or shot down. These are fair and honest state-

ments coming, I trust, from the best man that can be found to sustain the one and down the other. "To sustain our own faith." Whose faith? The faith of the Baptist church. On what point or principle of the church? The Sabbath. Then on p. 92 you quote John Ireland on the change of the Sabbath, which he says "lapsed with the law," that is, became void. Then he says, "the apostles and early Christians instituted Sunday as a day of special prayer," etc., etc.

You say, "this is clear, positive and directly to the point." Then you say, notice "the Catholics . . . . trace its origin to the New Testament, the same as *we do* and thus claim scripture authority for it." Well now, we see the definite point, here is the change of the Sabbath or the Sabbath becoming ineffectual and instituting Sunday instead. Now, how does the Elder defend his faith here? First of all, after endorsing Ireland he proceeds to call Cardinal Gibbons and a lot of these great men and then writes up a statement according to his own liking so as to fit his subject and prove his point, and gets a priest at Grand Rapids to sign it, and then tells us that the question is not whether the apostles really did change it, but to see what the Catholics claim about it. (P. 90.) I suppose if this subject was baptism, he would get all these men as witnesses just to see what they would say. Is that the way men do in common courts? Notwithstanding Ireland stated the facts right to the point as you say; then you quote the Catholic cyclopedia, and then say, "so you see they trace Sunday origin right to the apostles just like we [the Baptist church] do." I wonder if these fellows ever traced infant baptism to the apostles just like "we Baptists do." If they did, then of course we will begin this new year to baptize infants,—will you? You know they do challenge the Protestant world to show any scripture authority for the first day. Is that like the Baptist church,—is that to the point?

But these texts which the Elder quoted and these statements of his which he had endorsed by a priest of Grand Rapids says these texts are references to this change—

Acts 20:7; 1 Cor. 6:12; Rev. 1:10. Yet Catholics say these texts do not state positively such a change; hence you say Catholics go to the statements of the Christian fathers where this change by the apostles is confirmed and put beyond doubt. Who put it beyond doubt, Christ and the apostles? No, the fathers of Catholic religion. Tradition then tells what tradition says, that "this change was made by the apostles," so now it is beyond doubt, so the Elder repeats the words on p. 93, from a Catholic dictionary. It puts this point beyond doubt. See what Christ says about tradition.

Then we will go on to the fathers. I see you say after you quote the fathers on p. 199 that you have clearly proven that Christians had kept Sunday as a sacred day centuries before Constantine. How many? Three. If so, we have got clear back to the apostles. How did you prove it? Why by the fathers and tradition which you say on p. 94 sets the question beyond doubt. What sets it beyond doubt? Christian fathers, not the apostles. "Catholics rely on tradition," which says this change was made by the apostles and you rely on the same. Then you think such testimony is reliable, speaking of the fathers, and you say "it proves beyond question that the Lord's day was the unquestioned practice of the early church," yet on this same p. 133 you disclaim attempting to prove *doctrine by the fathers.* You say we prove that by the Bible. We quote the fathers "to *prove simple historical facts.*" Now when you get to p. 199 you say you have proved clearly by the fathers when and how Christians had kept Sunday centuries before Constantine, 321 A. D. We will give you all latitude possible. Two centuries will be the least possible number you can use to constitute "centuries," which will take you back to 121 A. D., though from your statement we might go back farther. Who do you find prior to this? Ignatius and Barnabas. Now, if you make these stick you can bridge over the gap between Justin Martyr and the apostles and it is at least forty-four years after the death of John, ninety years after the Council at Jerusalem, eighty-eight years after Paul said the "mystery of iniquity

doth already work," 2 Thess. 2:7. Now, this is your only hope to get back to the apostles' days to fill up this gap or bridge it over with the kind of timber you have chosen.

Let us see what a good old substantial Baptist says about these fellows over a century ago. "The writings attributed to those who are called apostolic fathers as Ignatius, Polycarp, Barnabas, and Hermas . . . . If any of these be genuine, of which there is great reason to doubt, they only prove the piety and illiteracy of the men . . . . Barnabas and Hermas both mention baptism but both of these books are contemptible reveries."—*Robinson Ecclesiastical Researches, chapt. 6, p. 50.* Kitto says, "Barnabas is probably a forgery of the second century." Prof. Heackett Stuart, Dr. Killen, Neander and Mosheim all agree with Kitto on this point. Now, Brother Canright, why did you not give your readers the benefit of *all* these fathers which you quote say on the subjects you name yourself as being the chief thing of the investigation in your book, viz: first day sacredness and the Jewish Sabbath. You condemn us on p. 98 for this thing, why not give us a good example?

You refer to Tertullian, who you say was one of the greatest Christian teachers. I recognize his writings not as Barnabas but practically a true record of his belief and practices of some but not all professed Christians at that time. Let us see what it was. He at one time taught the perpetuity of the law and Sabbath, and then said the Lord "had not rescinded the Sabbath."—*Against Marcion, book IV, chap. 12, 13.* I presume from this statement of his there were some who taught the Sabbath had been rescinded, so all did not believe as he did, but at another time I find he taught the law and Sabbath were abolished. So he was like Elder Canright, he had been on both sides of the question and had followers on both sides, but which one of these was the gospel practice? Would we not have to go to the gospel to find out then the same as now? His practice would not decide what was gospel practice. If it did, I would prove seventh-day practice and you could prove first-day practice.

Then when he observed the first he coupled with it many things, he says as often as the Anniversary to which he refers comes "we make offerings for the dead."

There is nothing in all this labor to find what their practices were at this time unless we are certain their practices were gospel practices and if one of their practices was gospel, because they knew better than we do as they lived near the gospel day, and for these reasons we know their practices in regard to Sunday were gospel, so we can know with the same degree of certainty and no less that their other practices were gospel. Hence when this anniversary comes around (the Eucharist) bring your offerings for the dead. Just as much gospel for one as the other. Now again Tertullian taught and practiced trine immersion, see his works. vol. 1, p. 659. "Not into one name, for we are immersed for each name, into each person, not once but thrice." Then Cyprian's works, part 1, p. 240, recognizes trine immersion in the same way and Monulous said at that time (256 A. D.) that "Trine immersion hath always been with us." If that were so, surely that will go far enough back. Tertullian was born 160 A. D. He was a Latin father.

Now go to Chrysostom, a Greek father, 356 A. D., book II, chap. 11, sec. 7: "Christ delivered to you one baptism in three immersions of the body." If their practices should be taken as a rule to be followed by us in regard to our day of rest and worship, are they not a good rule in reference to the mode of baptism? You *must* know that the defenders of infant baptism, quote Origin, Irenius and Justin Martyr as proof for it and they can make their argument just as conclusive on that subject as you have. I reject them both. There is a gap you can't bridge over and the man that attempts it has to repudiate the very foundation, the basic principle of Protestantism. This is especially true of the Baptists for they have emphasized that point. "The Bible alone is a perfect rule of faith and practice." Come leave that turbid water and let us go to the fountain of living waters. Or if you will not go there then renounce your Baptist principles and accept of the teachings of

your witnesses as they are just as authoritative and decisive on these other points as on that one. Well, you will have a time of it to follow it all,—the perpetuity of the law and Sabbath, the abolition of the law and the keeping of the first day, trine immersion and single immersion, baptism of infants, the use of salt put in the mouth and the sign of the cross which your great man Tertullian practiced. (However, Tertullian opposed infant baptism.) Bring your offerings for the dead when you celebrate the ordinances. Let us study Christ's attitude towards traditions and like him appeal to what "is written."

"Thus ye have made the commandment of God of none effect by your tradition." Matt. 15:6; Matt. 26:31. "It is written." "Is it not written?" Again and again he appeals to what "is written," over and over, but never once to tradition. It is dodging the question to say that I quote the fathers just to prove the practice of the church and then teach we are to accept that practice as one of our tenets of doctrine. Every true practical Protestant knows the true way is to go to the Bible and get your doctrine and then fit your practice to that doctrine. So instead of ransacking all church history to find what the practice of the church was, to see what the true doctrine of the Bible should be and then explain the Bible to harmonize with that church practice, is a mistake of a serious character.

Now I hope you will not be offended for you must remember you asked me to criticize your book, and I have always tried to be generous with any and all my friends when they come to me and ask for a favor. If I should happen to have plenty of the commodity on hand and come to spare, I grant it.

Now if you will grant me a little indulgence I will close this chapter with a little dialogue between two Baptists and others. One of the most modern I will call the latest the young or new standard, the other the old standard, so we will let "Y" stand for the new or the remodeled Baptist church and "O" for those old fashioned Baptists who went through the fires of persecution.

Brother O, what is the great fundamental principle of your creed?

Brother O says, "We believe the holy Bible was written by divinely inspired men . . . . and is the supreme standard by which all human conduct, creeds and opinions should be tried." Or the second form, "The holy Scriptures is the only sufficient, certain and infallible rule of all saving knowledge. . . . and all decrees, councils, opinions of ancient writers, doctrines of men and private spirits, are to be examined and in whose sentence we are to rest."—*McClintock and Strong's Encyclopedia.*

Brother Y says, we will have to change that Brother O.

*Bro. O.* Never. It has gone through the fires of criticism too often and too long, young man. Why do you want to change it? You are no Baptist.

*Bro. Y.* I will tell you there has been an enormous amount of research into antiquarian life the last twenty-five or thirty years which has revealed some things previously held to be a myth pure and simple, which has grown out of that creed of yours, Brother O.

*Bro. O.* I shall hold to this creed as you call it if I have to swallow the myth and risk the effect because I know it rests upon the solid rock, the chief corner stone, Christ Jesus. I shall stand by it, it is the only safe thing. What would you put there in its stead?

*Bro. Y.* I would add to that standard of yours after erasing some of these words carrying the idea that it is infallible and all-sufficient of itself, the testimony of the fathers and tradition.

*Bro. O.* You astonish me that you would venture upon that untenable ground, leaving the fountain of living water and draw from the sewers of human corruption. Why leave that shining light that shines more and more brightly, and plunge headlong into the wilderness of uncertainty? You will find that those flickering rays of light after they lead you into all the bogs and swamps of this changing life will go out in utter darkness.

*Bro. Y.* Yes, but—

*Bro. O.* There is no *but* about it, it is true. Why do you want to question this true fundamental principle, is not the Baptist church built upon it?

*Bro. Y.* I will tell you.

*Bro. O.* I will tell *you,* young man, you are on the wrong road. You can prove all the fallacies of the Roman church by this standard which you have erected.

*Bro. Y.* Well, see here. We will take this position that "we are quoting these fathers to prove a simple historical fact not a doctrine." "We prove the doctrine by the Bible."

*Bro. O.* What is the fact you want to prove by the fathers?

*Bro. Y.* That the early Christians did keep Sunday. [See "Lord's Day," p. 133.]

*Bro. O.* Well, what do you gain by that and how early do you mean?

*Bro. Y.* I mean as early as the fourth, third and second centuries.

*Bro. O.* Well, you stop too soon for a Baptist; you ought to go back at least to the first century and see what the apostles said and practiced as these other fellows might have had a wrong practice.

*Bro. Y.* I go within eleven years of John.

*Bro. O.* If you are a Baptist you can't stop there. You must fill that gap and get the apostlic word and practice. You see, young man, there was plenty of time for that mystery of iniquity to work from Paul's time. 2 Thess. 2:7. A. D. 54 would make fifty-three years to Pliny for this mystery to work and Paul, great a man as he was, could not keep it down with his divine inspiration to lean upon. Then he said, "after my departure shall grievous wolves [not just common ones but grievous ones] enter in among you, not sparing the flock." Acts 20:29, "And some of your own men will arise and speak perverse things," when Paul departs. When did he depart? See 2 Tim. 4:6, A. D. 66. It would be just forty-three years to work down to Pliny, and Peter about this same time said, "there shall be false teachers among you who, shall bring in [not simple heresies but] damnable heresies." There shall be, when? After they departed, and I have known men to arise in a good deal less time than forty-five

years and honeycomb a church through and through with their heresies. Yes, fill the gap, my brother. Yes, not with the words of men "but as it is in truth the word of God which effectually worketh also in you that believe" but if you don't believe, the words of men will do you just as well as the words of God. You remind me of the Old Donker in defining trine immersion, when I asked why go to the fathers instead of the Bible to see what they practiced: I go not to prove doctrine—I prove that by the Bible, but to prove the philology of the commission and the practice of the early Christians.

*Bro. Y.* Do you, Brother O, pretend to say that the trine immersionist goes to these Greek and Latin fathers like Tertullian and Chrysostom to prove their position?

*Bro. O.* I do.

*Bro. Y.* Can they do it?

*Bro. O.* I should say they do and you see it grows out of that false principle of yours. Try all creeds, doctrines and practices by the Bible not by traditions and the fathers.

*Bro. Y.* Don't you think we ought to respect tradition and the fathers? How do *you* treat tradition?

*Bro. O.* We old Baptists who went through the fires of persecution and criticism treat it as Bower, the great historian of the popes, vol. 1, p. 1, tells us to—"as a notorious and known liar."

*Bro. Y.* Now Bro. O, is not the fathers' testimony valuable as history?

*Bro. O.* Yes, those of them whose writings have not been changed, interpolated and forged, which would make all such uncertain and unreliable as you see.

*Bro. Y.* What writings would you consider as unreliable history?

*Bro. O.* Those at least of such men as Barnabas, Ignatius and others with interpolations incompatible with the standard. Clarke says they "blow hot and cold," and further, "there is not a heresy that has disgraced the Romish church that may not challenge them as its abetters." "I may go to the fathers of the church to know what they believe." Commentary on Proverbs, chapter 8.

*Bro. Y.* Why do you quote Clarke instead of a Baptist?

*Bro. O.* Because he is a Methodist and concerning some things in doctrine I thought he would be inclined to go there to take shelter if he had any respect for them at all.

*Bro. Y.* Give us, Brother O, a good Baptist testimony.

*Bro. O.* I have already given Robinson on Ignatius, Barnabas, Polycarp and Hermas and he doubts very much that any of them are genuine. Robinson further says, "Toward the latter end of the second century most of the churches assumed a new form . . . Jews and Gentiles came forward and remodeled the cause."—*History of Baptism," chap. 6, p. 51.* And further you see, young man, Robinson in this last statement includes Dionisius, 170; Bardessanis, 180; Theopholus, 181; Clement, 194; and Tertullian, 200; and so sweeps aside these five which disposes of nine and so you only have one left—Justin Martyr. Come on down this side of the end of the second century, Origin, 225. We Baptists don't deny but what you can trace infant baptism back to Tertullian who opposed it, also trine immersion, Tertullian believed in it. Origin accepted infant baptism, Chrysostom trine immersion so we see the vagaries increased as we come down this way. Now, my young brother, you see what you will be faced with by admitting the fathers as a part of your fundamental basic principle to adopt all these vagaries, which will identify you ultimately with the Roman church. So you will be baptizing infants in a short time, making offerings for the dead making the sign of the cross, etc. Stop, come back to the true platform, the Bible,—the true test, the only and ultimate appeal.

*Bro. Y.* Well, my old brother, I know you have had a great deal of experience and have had your faith and platform tested by severe critics but I want to tell you I have had some experience too, as young as I am, some things you don't know of, I venture, and this experience prevents me from standing with you on your platform, notwithstanding your strong argument and the facts to which you refer and the dangers all of us who stand with me must encounter.

*Bro. O.* If our platform is right, founded on the rock stay with it. You know a house founded on sand will go down; it can't stand the storms.

*Bro. Y.* I don't object so much to your platform or basic principle as I do to where the logical sequence will land us all.

*Bro. O.* If it is right, if the premises are right what should we as Christians care where the logical conclusions should land us? Now, my brother, you know some of us, yes, a lot of our brethren have gone to the stake rather than recant. I am too old and too much settled, rooted and grounded in our principles to surrender. The Bible and the Bible alone is the religion of the Baptists and I don't care how early a doctrine originated if it is not found in the Bible. The question is, was it taught by the Lord Jesus Christ and his inspired apostles. And more than this we will add if Augustine, 354; or Chrysostom, 347; or Jerome, 345; or Victorinus, 300; or Archelus, 296; or Commodius, 270; Aristollius, 270; or Dionysius, 260; or Novatian, 250; or Heppolitus, about 250; or Cyprian, 246; yea I will go back even further to an earlier age to the second century and start with Tertullian, 200; then Origen, 185: "Who mingled the Christian and platonic elements" [McClintock and Strong, Cyclo., article, Augustine] or Clement, 194; or Irenius, 177; or Theopholus, 168; or Justin Martyr, 140; or Ignatius and Barnabas and all together bound in one bundle being fallible, cannot by adding any amount of such fallibles make one infallible and their testimony coming to us through such a doubtful and questionable source even lowers its value as history. While many of these are proved forgeries and others have been changed and altered so it takes the greatest care and research to get the true historical facts and much less ground to substitute their sayings for the scripture. The true Protestant still asks, are these doctrines found in the Bible?

*Bro. Y.* I see your point clearly for I once stood where you now stand, but as I told you I had some experience and I am familiar with this sentiment you here set forth, so I could pile up perhaps a score of good substantial authors who have expressed the same sentiment like Adam

Clarke or Archibold Bower, author of the "History of the Popes," Dowling, author of the "History of Romanism," Dr. Comming of London, and Wm. Reaves, translator of Justin Martyr and Tertullian.

*Bro. O.* "The church of Rome has had all the opportunities of time, place and power to establish the kingdom of darkness, and that in coining, clipping and washing the primitive records to their own good liking they have not been wanting to themselves is notoriously evident."

*Bro. Y.* But here is the great question that stares me in the face very definitely, and unless we change and leave that old platform and get on a much broader one there is a class called Sabbatarians who will knock the breath out of us the very first round,—we can't stand before them one minute.

*Bro. O.* Well, I will tell you right now once for all time, I propose to stand where I have stood in the past and fought many a bloodless battle triumphantly, and I will let them knock me out for I know I stand on a true platform and I propose to be as honorable as a pugilist at least, and so observe this true and well-established principle and not strike back below the belt in self-defense.

*Bro. Y.* Yes, here comes some of our friends we have been talking about.

*Bro. O.* This is Mr. R (a Romanist) and this is Mr. S (a Sabbatarian).

*Mr. R.* I heard my name called and I am here to answer for myself.

*Mr. S.* Yes, and I too thought as you spoke of me that it is nothing but fair that I should have the privilege of defending myself.

*Bro. O.* That is all right, gentlemen. I understand then as you heard your names spoken of you have heard what we have said. Now what do you think of it Mr. R?

*Mr. R.* Brother O, you are wrong, your platform is wrong, it is too narrow. Why, you could not prove who wrote the Bible, and then there are a lot of things just as important as that not found in the Bible, which we get through tradition.

*Mr. S.* I say, Brother O, you are right and Brother Y

is wrong. I depend a great deal more on the internal evidence of the Bible than upon the external, and there is where I would go for the infallible proof.

*Bro. O.* I see we are equally divided and perhaps that scripture will not condemn us which tells us not to be unequally yoked with unbelievers for we are equally yoked.

*Mr. R.* We can trace the history of our doctrines in one uninterrupted succession through tradition clear back to St. Peter's, the first Pope's time and prove our doctrines by the practices of the Christian fathers, for we do not need positive and explicit scripture as we appeal to the church and to her councils and decrees thereof.

*Mr. S.* I would like to ask Brother O if he believes in infant baptism and if not, why not?

*Bro. O.* No sir, because the Bible does not teach it.

*Mr. S.* I would like to ask Brother Y if he believes in infant baptism.

*Bro. Y.* No I don't.

*Mr. S.* Don't you know if your platform is right as interpreted by you in the trend of your whole late book, "Lord's Day," as you accepted the Christian fathers as competent witnesses to prove what the practices were in the apostles' day and what they should be today by testifying what the practices of this Christian church was in the second, third and fourth centuries. You can prove many of these absurdities. Now, Brother Y, don't you know they practiced trine immersion back to the days of Tertullian the last of the second century?

*Bro. O.* Yes, but not any further back.

*Mr. S.* Then tell me how they attempted to fill up this ugly gap.

*Bro. O.* By tradition, by loose statements of history, like Mosheim, who is talking what mode of baptism was practiced in the first century. He says immersion, by a note at the bottom of the page, refers to Vossious, as Mosheim did not live that far back, so gives Vossious as his authority, who says trine immersion was used in all countries except Spain ("Wall's History of Infant Baptism," Vol. 2, p. 1124). Then they twist about the same idea out of Neander, then they claim this gap is filled up. You

see, this is nothing but trash, none of these men lived back there. Your late book in principle adopts infant baptism and trine immersion.

*Mr. S.* Now, Brother Y, is that not far enough back to suit you? You could not go back closer than seven years of the first century and what material did you use to fill the gap? Now what do you say, Brother Y? You see this shows the practice of the early Christian church clear back,—will you be true to your platform as explained by your late book and adopt infant baptism and triune immersion? Now, Mr. R, what can you say to help your brother who stands with you on your platform out of this dilemma?

*Mr. R.* Why just take it in full, the logical sequence of his principle is our platform, yes, his and mine for they are the same and so accept our decisions, decrees and councils and he will not need to fill up such gaps as you and Brother O talk about.

*Bro. S.* You have already said you don't believe in infant baptism. Now, Brother Y, did not all the great leading lights among these early Christians practice and teach infant baptism with the exception of Tertullian, and if they did, why do you reject it and so repudiate your own platform of principles?

*Mr. R.* I confess, Brother Y is inconsistent for by so doing he denies his own principles. I accept the testimony of these fathers and the tradition of the church and so I baptize infants.

*Bro. O.* Now my platform rejects all such as unreliable.

*Bro. Y.* I want to see the evidence.

*Mr. S.* Go to McClintock and Strong's Cyclopedia, article, Baptism, and see there quotations from these fathers on back from Tertullian to the first century. "As to the antiquity of infant baptism it is admitted by Baptist writers themselves that it was practiced in Tertullian's time." (200 A. D.)

Origen (225) speaks in the most unequivocal terms of the baptism of infants as the general practice of the church. His testimony is as follows: "According to the usages of the church baptism is given even to infants . . . again infants are baptized for the forgiveness of sin."

Ireneus (125-190). Note the following passage: "He came to save all by himself, all I say who by him are born again unto God, infants, little children and youth," etc. The next are the words of this Cyclopedia: "All turns on the meaning attached by Ireneus to the word *renasci* [born again. J. H. M.] and this is clear from a passage in which he speaks of the gospel commission when, says he [Christ] gave his commission of regenerating [*renasci*] from God, he said go teach all nations, baptizing them." "It is difficult to conceive how this term regeneration can be employed in reference to this age [infancy] to denote anything else than baptism." Justin Martyr who wrote his apology about 138 A. D. declares there were among Christians in his time many persons of both sexes, some sixty some seventy years old who had been made disciples to Christ from their infancy."—*McClintock and Strong's Cyclopedia.*

[You see by going back seventy years from 138 would bring you to 68 A. D. where they were made disciples in infancy, and would take you to the apostles' day . . . .] This Cyclopedia says further, "had it been obtruded on the churches without apostolic authority . . . and all history silent as to the time of its introduction . . . and no intimation of a controversy or opposition to an innovation so remarkable, we may fairly conclude, even if scripture were silent on the subject that infant baptism has invariably prevailed in the church as a New Testament institution."

*Bro. O.* This does not move me. I take just what is found in the Bible and no more. Now, Brother Y, what have you to say as a Baptist to this straight testimony?

*Bro. Y.* Eh, well, eh.

*Bro. O.* Now, Brother Y, does that knock you out? Get off that old Roman platform and take your stand once more on the true old platform of the Baptist church, and if we have to fall let us fall trying to defend a right principle.

*Bro. Y.* Well, I confess there are some things in these quotations I had not noticed before. Notwithstanding all that these fathers have said or can say, I am satisfied, my position is defensible by the fathers, and if I hold to any-

thing that cannot be proven and stand on this platform I will give it up, but will never surrender this basic principle.

*Mr. S.* Now, Brother Y, don't you see that your late book is untenable by a Protestant, that every law of consistency compels you to swallow all the old Roman conclusions, decrees of councils and canons of the church, and why do it by piecemeal? I think it will be much easier for you and a less painful experience to take it all at one dose.

*Bro. Y.* I have some things which I think you would do well to think about instead of talking so much about my inconsistencies. It is human to err. I stand by what I said in my letter to you that the Sabbath became obsolete at the cross, and Sunday gradually grew up during the apostles' time, as a memorial day of the resurrection, and during the early part of the second century became established as the Lord's day in the church, but it is a voluntary service not founded on the fourth commandment. I am sure that the pagans never paid the *slightest reverence* to Sunday and that the Papacy had nothing whatever to do in changing the day. The first thing, however, I will call your attention to is that the pagans never paid the slightest reverence to Sunday and you can see if I am right. It did not originate with them and could not come down from them in the Roman church.

*Mr. S.* There were many classes of pagans and they worshiped many different gods and even one and the same class had many gods. Some of these pagans were half Jews and some Jews half pagans and took many of their heathen notions with them. In fact, many of them for years with this mixture did not claim to be Jews and then many of the Jews took on these heathen notions but did not claim to be pagans. This is so well known it needs only to be stated. And the same thing was true with Christians and pagans; and pagans and Christians. But viewed from a Bible standpoint they would all be called pagans.

Yours truly,

J. H. MORRISON.

I accompanied the above with a short note a copy of which is not in hand. In substance it was like this: "This

will give you a little outline of my opinion in a general way of the real foundation—the fundamentals on which your book is constructed. When I have a little leisure I will examine the two main chapters four and five, as you request, which do affect us to some extent, but only incidentally as we have said. If it was proven that Sunday was not of heathen origin and that the Papacy was not its foster father it would not disprove the Sabbath, much less prove Sunday a Sabbath or a divine institution with divine sanction. With the kindest personal regards, I am yours sincerely."

## CHAPTER II

I will now consider your fifth and sixth chapters. My first proposition is to prove the pagans did pay the slightest reverence to Sunday which you say they did not. Let me say further that people then were mixed up in their views just like they are now, not only different cities having different views, but men in the same city, yea, ministers or priests like you and your Baptist preachers. You repudiate their fundamental principle, and their position on the Sabbath and law. We will look your question straight in the face. First, we would say that that which cannot appeal to a definite declaration of the divine word for a basis, must be stamped with the mark of suspicion, and you surrender that point in your statement of your belief, as you leave the sure word and go outside to the fathers to prove your position. I am compelled to follow you in your wanderings, so I will ask these witnesses of yours some questions, and give them liberty to tell their story and you will see they do recognize the week of seven days going clear back, clear back at least to Egypt and Babylon and this astrological week is these same seven days with different names, instead of the Sabbath or one from the Sabbath like Jews reckoned. They call it Sunday, etc. So this astrological week came into existence just where the astrological names of the days came into existence.

Notice Professor Moore says it was about the beginning of the Christian era. In fact, they can't tell exactly when this astrological week first appeared.

See "The Lord's Day," p. 111. What I have said about Jews, Christians and pagans was just as true about reformers. They brought many of the Roman doctrines with them. Even the great man Luther was not able to shake it all off at once, neither have you been able to shake off all your old faith and now you are more in harmony with the Roman church than the Baptist church. First, we do not claim that the pagans abstained from their labor on Sunday and observed it as a rest day. You say "they did not reverence it in *the slightest* degree," but I say they did more than the "slightest" degree. The issue is squarely stated. Funk and Wagnalls' Standard Dictionary says, "The week has been in use in the eastern countries since prehistoric times," but was not introduced in the Roman calendar, till the fourth century. This is far enough back. If the Romans had gone on using their old calendar to the present it would not change any historical facts.

Prof. Geo. F. Moore, professor in Harvard University, one of your witnesses, says: "The names of the days of the week are astrological in their origin and belonged to the astrological week [which was in use away back in Egypt and Babylon], the days being allotted to the seven planets . . . so the days of the Roman week were assigned in order to the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn." "Our knowledge of these calendars are incomplete." "The Roman calendar is preserved only from comparatively late time."—*Idem,* pp. 111, 112.

The division of time by weeks "prevailed all over the East from the earliest periods among the Assyrians, Arabs and Egyptians to the latter people: Dion Cassius ascribes its invention. It was found among the tribes of the interior of Africa."—*Kitto, article, Sabbath.*

"The Peruvians counted . . . their weeks by quarters [of the moon] without having any particular names for the days."—*Idem.*

"There are traces in the literature of the late Republic (first century B. C.) that the Romans used the week of seven days for astrological purposes in connection with the many eastern superstitions of the period. It was probably

the third century A. D. before the seven-day week came into common use. The Romans learned the week of seven days from the Jews, alternately the Assyrians and Babylonians. The names were probably fixed by the Hellenistic Greeks."—[Department of Greek and Roman Antiquities, British Museum, London.]—*Prycc.* (Quoted on p. 106 of "Lord's Day.")

One of our own contributors, Kitto, says, "the division of time by weeks as it is one of the most ancient and universal, so is it one of the most obvious inventions especially among rude people whose calendar required no adjustments.

"The origin of the week may be somewhat obscure, may be based on the phases of the moon which are approximately seven days apart such was the basis of the Chinese and the ancient Peruvian week. If the week at first came from Babylon as seems most probable on the whole, the number seven may be derived from the sun, moon and five planets (a Jewish or Babylonian institution)."

Johnson's Encyclopedia agrees well with Pryce of London and International Cyclopedia and many others on the antiquity of the week days. "It was found as a civil institution in the very earliest times among the Hindoos, Persians, Assyrians and Egyptians."—*Lord's Day,"* p. 128.

Then why do you leave out on p. 120 that explanatory phrase in your quotation from Johnson's Encyclopedia, which shows it was inferred and which weakens the only hint that you have in your authorities that the Romans and Greeks learned the week from Christianity. The best evidence he has within range of his knowledge is this inference. The quotation is: "The week period was introduced to the Romans and Greeks, partly by Christianity (which may be inferred from the fact that the term Sabbath was adopted) partly by Egyptian astronomy and astrology."

International Cyclopedia: "Every seventh day of the month was an evil day when certain offerings were incumbent. The names of the days of the week among the Hebrews were also unknown. . . . It seems from Rabbinical usage to have been numbered from the Sabbath so

that four after the Sabbath would be Wednesday. The Egyptians had a week of seven days and these were named according to the seven planets. . . . From Alexander this week with its system of nomenclature came to the Greeks and Romans. In Greece the week had been intrc duced by Greek-speaking Jews from Alexander. in Rome by Chaldean astrologers about the beginning of our era, but was not adopted till the time of Constantine."—*International Cyclopedia.* Previously they had divided the month into three decades. Romans had eight-day periods. "The Planetary week . . . was an invention of the astrologers probably in the second century B. C." This is a statement of one of your own witnesses, Prof. Geo. F. Moore (p. 111, "Lord's Day"), and to this is added the influence of the Jews for years among these nations; Israel through the great influence of Joseph in Egypt for over two hundred years, about 1,600 years before Christ, all the way down through Babylon during their seventy years of captivity and their influence with Cyrus and Darius of Medo-Persia; then on down through Grecia; after it was decided. Palestine was located on the border of the southern kingdom (Egypt) and the northern (Syria), sometimes under the authority of the one and sometimes under the other. Yea, more, the absolute custom of fusing and adopting the religion of each other, especially the conquered, shows us that a large number of the Jews at the time of Antiochus (170 B. C.) had adopted many of the heathen notions and joined right in with Antiochus, who had been a hostage in Rome for eighteen years and so brought their idol worship added it to the Greek and forced it upon the Jews for three and a half years and being inclined to paganism they sacrificed to pagan gods (McClintock and Strong, article Antiochus) and so he speaks of it in these words "Syro-Phoenecian worship of the sun and moon and also the Israelite-Phoenecian worship of the heavenly bodies." "It is probable the Israelites learned their first lessons in sun worship from the Egyptians."—*Id., article Idolatry.*

God, knowing the danger, warned his people beforehand. not to worship the sun or moon, etc., Deut. 4:19, so we

see how these two systems fused and how the week of seven days came down from Egypt and Babylon. A large number of the Jews were in Egypt (200 B. C.) for the king, one of the Ptolomies, slew over 40,000 of them. So by these authorities the week did exist before the Christian era and was used long before it was recognized by any of these writings and long before entering the Roman calendar.

"It was not a Greek nor Roman, nor a Hindu, but a Jewish or Babylonian invention."—*Max Muller, vol. 5, p. 116.* "The division of time by weeks hath been universally observed in the world not only among the civilized but likewise among the most barbarous nations."—*Samuel Johnson's Dictionary, edition 1819.*

It is made sure from the above statements that there were two seven-day weeks, one originating with the Jews (and we believe the other also) with the Sabbath as the principal day of the week, so much so that the whole week is called by its name, so they counted the days as one from the Sabbath, two from the Sabbath, etc., and the other week called by these learned men an astrological week, men who chose to imagine a different origin than the creation week, with days named after the sun, moon, etc. The words of some of your own authors show this Sunday was the principal day of that week just the same as Sabbath was of the Jewish week, just as the sun is their principal god. While they have many gods, yet that is the great god of Egyptians, Babylonians, and all heathen.

"There are two seven-day weeks, the Jewish week with the Sabbath on the seventh day, and the astrological week with the days named after the sun, moon and five planets in order determined by the theories of astrology without any day of rest. * * * The astrological week first appears in Greek and Latin writings about the beginning of the Christian era. Its antecedents are unknown."—*Prof. Geo. T. Moore.* "The abstinence of labor on one day in seven is distinctively Jewish. * * * The festivals of their several gods were never weekly festivals. * * * These festivals were public holidays, each with its own rites and customs, sacrifices, processions, etc. The priest in Greece and Rome, speaking generally, officiated only on these occasions. The priest was a citizen chosen by lot."

"A priesthood who were priests and nothing else, who spent their lives in the service of the temples with daily offerings and liturgies, came in only with foreign, chiefly oriental gods."—*Geo. F. Moore, Professor of Greek and Roman History, Harvard University—Lord's Day, p. 112.*

Further, he says, "The Roman calendar is preserved only from a comparatively late time. So far as the Roman calendar can be reconstructed it appears that the ides of every month were dedicated to Jupiter." "The edict of Constantine (321 A. D.) closing the courts on Sunday and prohibiting some kinds of labor on that day is the first recognition of the seven-day week in Roman law."—*Id., p. 110.* . . Yet these wise men tell us that it was not introduced into the calendar unitl Theodosius, forty years after the death of Constantine.

"The seven-day period of the month or the week was never adopted into the calendar of the pagan Greeks. It appears in the Roman calendar after the time of Theodosius, or after 391 A. D., but the week, or seven-day period, first appears in Roman law in a constitution of Constantine promulgated in 321 A. D."—*Prof. W. H. Westerman, of University of Wisconsin, Id., p. 114.* From this testimony we see it was used by the Romans seventy years before it was adopted into the Roman calendar and we all know that any change like this grows up gradually till necessity compels its adoption and how long it was before the common people used this seven-day period we are left to figure out some other way.

Constantine in reality was a heathen at this time and still worshipped idol gods and so carried with his heavy hand as emperor, many of his heathen notions into the church, and the church gladly accepted them with him as it was far departed from the Lord.

First, we will show by the edict itself that he was a heathen: "Let all judges and town people and the occupation of all trades rest on the venerable day of the sun. What does 'venerable' mean? Webster says: 'rendered sacred by religious or other associations; to be regarded with awe and treated with reverence.'" "But let those

who are situated in the country freely and at full liberty attend to the business of agriculture." So you see Sunday which was named after the chief god of the heathens and which he had treated with reverence from his youth, not the son of God, but the heathen god the sun now—to this god he wishes to show his reverence by asking the town people to abstain from labor on that day but recommends that the farmer better follow his work as it often happens that it is the most favorable day for labor. Christians did not abstain from labor even for 100 years after this,—Chrysostom dismissed his audiences to labor on that day.

"The rescript commanding the celebration of Sunday bears no allusion to the Christian Sabbath. It is the day of the *Sun* that is to be observed by the general veneration. . . . But the believers in the new paganism of which the solar worship was characteristic."—*Millman History, book 3, chap. 1.* What is characteristic of this new paganism? Solar worship. "In fact as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part that had admitted any tendency toward the oriental theology."—*Book 3, chapter 4.* Why? Because the oriental theology was Mithraism itself. Moshiem says: "Subsequently to the death of Licinius in the year 323 A. D., Constantine became an absolute Christian or one who believes in no religion but the Christian religion . . . He had previously considered the religion of one God, yet he supposed there were also inferior deities and that to these some worship might be paid."—*Historical Commentaries, Moshiem Book IV, Sec. 7.* Yet prior to 323, as you see he was at the time of his edict, 321, paying some respect or worship to other deities, such as the pagan gods, and further Moshiem says: "Who does not know that in those times many others [beside Constantine] also combined the worship of Christ with that of the ancient gods."—*Id.*

Gibbon further says: "The devotion of Constantine was more peculiarly directed to the genius of the sun, the Apollo of the Greek and Roman mythology . . . the altars of Apollo were crowned with the native offerings of

Constantine . . . the sun was universally celebrated as the invincible guide and protector of Constantine."—*Decline and Fall, ch. 20.* Then he believed in that heathen notion that the Haruspices (soothsayers) should be consulted in case of a calamity, to find out its meaning and so propitiate the gods, and this after this edict 321, and further says he was not baptized till on his deathbed, 337 A. D.

This surely is enough to show he was nothing but a heathen at this time (321) and we might give further history of his life clear on down to the close to show that he was still little less than a heathen.

The following quotation gives us to understand something of the location, origin and chronology of Mithraism, who baptized their subjects for their sins, and had a sacred meal of bread and water and consecrated wine and Sunday observance, and being so similar to the Christian religion we see how easy it was for these heathens to embrace Christianity and bring many of their heathen notions with them, as McClintock and Strong says, "The propensity of many Christians to partake in the celebration of the heathen festivals had become a serious evil," and further says, "At first the religious festivals of the church were observed voluntarily . . . but in the fourth century various decrees of councils were passed enjoining the observance of them as a duty."—*Article Feasts.* These things give us a little clue to what those backslidden Galations had come from into Christianity, and what they went back to when they left it. Gal. 4:10.

The new International Cycl. says, "That Mithridates III. fled from Antigonus little more than a robber chief, and founded Pontus in 302 B. C., and assumed the title of King. When he died, 266 B. C., was master of Pothlagonia and Northern Cappadocia. Then after Mithridates VI. ascended the throne, Pompey (the Roman general), 63 B. C., overthrew his kingdom. Then it was divided. The portion west of the Halys was joined to the province of Bethynia. The next to this district, the Valley of the Iris, and the inland from that time were known as Pontus

Galaticus . Then the eastern was given to other princes. Then this central (viz. Pontus Galaticus) to a certain Poleman, then called Pontus Polemonicus. It was ceded to Rome under the reign of Nero, and at first joined to Galatia. Then later both divisions of Pontus were joined to Cappadocia." Art. Pontus.

The worship of Mithras became known to the Romans through the Cilician Pirates, captured by Pompey about B. C. 70. It gained a footing in Rome under Domitian. Was regularly established by Trajan about 100 A. D.—Britannica Encyclo., Art., *Mithras.* "Mithras was one of chief dietes of the ancient Persian religion." . . . It was honored in western Asia after the division of Alexander's kingdom. This god was a prominent divinity in Cilicia, Cappadocia and Commagenia. . . From these regions his worship came to the west through the Romans . . . and quickly spread over the whole Roman world." It seems clear that the basis of the cult was derived from the Mazdean worship with a considerable mixture of Chaldean worship of the heavenly bodies. *Mithras* seemed to have owed his prominence to the belief that he was the source of all life and also able to redeem the souls of the dead" . . . "Women seem to be excluded from their rites."

There is undoubtedly a similarity in much of this worship with the new religion of Christianity. Then this authority speaking of the third Mithridatic war says he successfully opposed the Romans under Lucullus. But in B. C. 66, the conduct of the war was intrusted to Pompey. So he was obliged to retreat. "In the estimation of the Romans he was the most formidable opponent they had ever encountered."—*International Encyclo., Article, Mithras.*

"The most interesting aspect of Mithraism is its antagonism to Christianity. Both religions were of Oriental origin; they were propagated about the same time, and spread with equal rapidity on account of the same causes, viz., the unity of the political world and the debasement of its moral life. At the end of the second century each had advanced to the farthest limits of the empire, though the one possessed greatest strength on the frontiers of the Teutonic

countries, along the Danube and the Rhine, while the other throve especially in Asia and Africa. The points of collision were especially at Rome, in Africa, and in the Rhone Valley, and the struggle was the more obstinate because of the resemblances between the two religions, which were so numerous and so close as to be the subject of remark as early as the second century, and the cause of mutual recrimination. The fraternal and democratic spirit of the first communities; the identification of the object of adoration with light and the sun; the legends of the shepherds with their gifts and adoration, the food, and the ark; the representation in art of the fiery chariot, the drawing of water from the rock; the use of bell and candle, holy water and the communion; the sanctification of Sunday and of the 25th of December; the insistence on moral conduct, the emphasis placed upon abstinence and self-control; the doctrine of heaven and hell, or primitive revelation, of the mediation of the Logos emanating from the divine, the atoning sacrifice, the constant warfare between good and evil, and the final triumph of the former, the immortality of the soul, the last judgment, the resurrection of the flesh and the fiery destruction of the universe—are some of the resemblances which, whether real or only apparent, enabled Mithraism to prolong its resistance to Christianity. At their root lay a common Eastern origin rather than any borrowing."

"On the other hand there were important contrasts between the two. Mithraism courted the favor of Roman paganism and combined monotheism with polytheism, while Christianity was uncompromising. The former as a consequence won large numbers of supporters who were drawn by the possibility it afforded of adopting an attractive faith which did not involve a rupture with the religion of Roman society, and consequently with the State. In the middle of the third century, Mithraism seemed on the verge of becoming the universal religion. Its eminence, however, was so largely based upon alliance with Roman society, its weakness so great in having only a mythical character, instead of a personality, as an object of adoration, and in excluding

women from its privileges, that it fell rapidly before the assaults of Christianity."—*"The Encyclopedia Britannica," Vol. 18, p. 624, art., Mithras, last edition.* Evidently this is what Millman calls the "New Paganism."—*Hist. of Christianity, book 3, ch. 1.* "The day of the sun would be willingly hallowed [by the pagans] especially that part that had admitted any tendency to the Oriental theology."—*Id., book 3, ch. 4.*

This justifies Millman in the above statement, that the sanctification of the Sunday was peculiar to this Oriental theology and that is where this cult originated just a little prior to the rise of Christianity, and until the middle of the third century was about to swallow it (Christianity) and become the universal religion, so we see this new paganism had the weekly festival of Sunday in it as a part of its worship. This religion gradually grew and developed like all false religions. Though similar to the Christian religion, it was paganism pure and simple, while in the old paganism, the festival of Sunday was yearly at first, while in this it had become weekly. The same thing is manifest in the heathen interview with Tertullian.

Now, notice, this is what Millman calls the new paganism, the kind that Constantine displays in his edict and it is seen and noticed by Gibbon, Moshiem, Bishop Taylor and others. This shows that this new paganism paid some reverence to Sunday and, mark you, we will trace this back for more than one hundred and twenty years to Tertullian. You will see in his defense of a charge of sun worship, that his defense proves there was this same question up at that time. Hear him: "Some believe the sun is our god; we shall be counted Persians perhaps, though we do not worship the orb of day."—*Apology, sec. 16.* Tertullian was compelled to admit that Sunday observance had the appearance that the sun was the Christian's god. Then again he says: "Others with greater regard to good manners, it must be confessed, suppose the sun is the god of the Christians because it is a well-known fact that we pray toward the east or because we make Sunday a day of festivity. Do you do less than this? Do not many of you with an

affectation sometimes of worshiping the heavenly bodies likewise move your lips in the direction of sunrise.

"It is you at all events, who have even admitted the sun into the calendar of the *week,* and have selected its day [whose day? Sunday] in preference to the preceding day, as the most suitable in the week for either an entire abstinence from the bath or for its postponement to the evening or for taking rest, or for banqueting. By resorting to these customs you deliberately deviate from your own religious rites to those of strangers." *Ad Nationes,* book 1, chapter 13.

Now let us see what they are guilty of. First, they do not do less than they accuse Tertullian and his party of doing. Second, do you not worship the heavenly bodies? Third, do you not move your lips in the direction of the sunrise? Fourth, it is you who have admitted the sun into the calendar of the *week.* Fifth, and you have selected its day (Sunday) in preference to the preceding day as the most suitable day for taking rest or for banqueting, etc.

There are three classes brought out here in this defense. First, the class that brought the charges against Tertullian, who showed them that they were just as guilty and even more so as they worshiped the heavenly bodies; took the Sunday into the calendar of the week and accepted it as a day of rest and banqueting and so deviated from their own religious rites to those of strangers. Tertullian denies their charge and so proves them to be the heathen worshipers by adopting the rites of their heathen neighbors and proves both these classes to be worshipers of false gods or heathen gods.

What are two of these points he makes? First, admitting the sun into their calendar of the week. Second, in selecting Sunday instead of the preceding day for rest and banqueting, they do the very same thing these strangers were doing. Hence, if Tertullian told the truth these strangers observed Sunday, as that was one point he made on his accusers, who were doing just as he did.

You all can see we have at least these three sets of pagans. Millman's new set of pagans, represented by Constantine, who thought they ought to refrain from labor on

Sunday in the towns and cities, but in the country grant free and full liberty for farmers to work every day, and Tertullian calls your attention to two other classes, making three classes of pagans, all keeping Sunday, in a way. Evidently Tertullian seems to have no more respect for the Sunday than these definitely defined heathen and all three of these classes kept Sunday or showed reverence for the day.

I have proved my position but I am not done yet. I have shown the new pagans kept Sunday in a way. Now I will show by a definite statement that the old pagans reverenced it in addition to what I have said. We now call your attention to David Jennings, D. D., born 1691. His principal works are called "Jewish Antiquities" with a dissertation on the Hebrew language. So he stands before you not as any ordinary writer and author, but as an able writer of antiquity, a man not like many of our modern men, having only a general knowledge but a specialist on antiquity. He says: "The idolatrous nations who in honor to that chief god the sun, began their day at its rising . . . ."—*Book 3d, ch. 1.* He also says: "The day which the heathen consecrated in general to the worship and honor of their chief god the sun, which according to our computation was the first day of the week," etc.—*Book 3, ch. 3.*

Then Verstegan says: "The most ancient Germans being pagans and having appropriated the first day of the week to the peculiar adoration of the sun, whereof that day doth yet in our English tongue retain the name of Sunday."—*Verstegan's Antiquities, p. 10, London 1628 A. D.*

So I make my claim good and overthrow your statement "that the pagans did not show the least bit of reverence for Sunday."

You see, I have gone clear back to Tertullian, I can go back to Justin Martyr born a pagan and beyond him and in the face of these facts just repeat the eulogy pronounced upon Tertullian and remember that he was a Montanist at that time.

Risking repetition, let me say: Before I leave this part

of the subject I want to call your attention more definitely to the statements of some of your witnesses, viz: F. N. Pryce, who says, "I am commanded by the assistant keeper of Greek and Roman antiquities, British Museum, London to reply [to say], 'There are traces in the literature of the later Republic notice (first century B. C.) that the Romans used the week of seven days for astrological purposes in connection with the many eastern superstitions of the period. It was probably the third century A. D. before it was brought into common use," and then further says "they learned the week of seven days from the Jews, alternately the Assyrians and Babylonians. The names were probably fixed by the Hellenistic Greeks." This you call your highest authority [pp. 104, 106], so we have the fact that the Romans used the week for astrological purposes at this time. It makes no difference for our present argument for what purpose they used it. I suppose they could have used it for any purpose that they pleased to or that would be compatible with the use of such a period.

Next we call attention to Prof. Geo. F. Moore, Professor of Roman-Greek History of Harvard. "There are two seven-day weeks. The Jewish week with a Sabbath on the seventh day and the astrological week with the days named after the sun, moon and five planets. The astrological week first appears in Greek and Latin writings about the beginning of the Christian era." Second letter to Canright, *p. 110, "Lord's Day,"* but its antecedents are unknown. He says, "The planetary week in which the days were named from their regents Sunday, Monday, etc., was an invention of the astrologers probably in the second century B. C.

"The religious calendars of the Greek cities were independent of one another and underwent many changes in the course of time. Our knowledge of these calendars is incomplete."—*Id., p. 111.*

Chamber's Cyclopedia, article, "week:" It is certain at an early period the Egyptians counted seven periodical days and named them according to the seven planets, the application of the names of the planets to the days of the week are the same as they now stand."

I have illustrated several different ways and I give one more. Holstein cows originated in Austria. How do you know them? By their marks (viz. very black and white spots). Where did they originate? Austria. Where did they come from here? Austria. It does not make any difference in our answers above whether they originated with a herd of fifty-two or only of one, neither does it make any difference whether that first shipment was one cow, two cows or fifty-two cows. First they all bear the same marks and that determines where they belong. No difference whether it is one or fifty-two. It is the marks that identify them and prove their origin. But now I go back to Austria a thousand or two thousand years from now and can't find an old-fashioned Holstein in all the country, but I find them all mixed up with all kinds of colors, however I see traces of that old Holstein. They would not need to have all the marks of the old Holstein to prove after this long period that they came from the Holstein stock. Then I will just go over to the United States and behold the same thing there. We see traces of the old stock. The man that is familiar with this family knows it the minute he gets his eye on it. Where did that importer get them? Where did they originate? Austria. It would not change their origin if every dairy man in the United States had nothing else in their herds or only some little traces of the original stock. Just as these heathen marks indentifies it the day Sunday.

Webster, one of the men you called to the witness stand to prove your point on the origin of the week, and I presume you will not go back on your own witness, says Sunday, so called because it was anciently dedicated to the sun or its worship if Webster told the facts.

Standard Dictionary: Worship—"The act of adoring reverence given." Then they did adore and reverence Sunday. 1. By a festival. 2. By standing in a worshipful and reverent posture. 3. With their faces toward the East. 4. By commencing the appropriation of the day or consecration early "at the sun rising." These are the peculiar characteristics or marks of that heathen institution. We have

no doubt but the early Christians had a very different object in view by adopting these heathen characteristics. Your witness Eusbeius whom you quote, "Lord's Day," p. 130, says it was the custom of all Christians to meet very early and every morning of the resurrection day. Jennings says the heathen began this Sunday service of consecration at sun rising. How did the early Christians further observe this first day? We will take Tertullian, another one of your witnesses who confesses "it is a well known fact that we pray toward the east." Then he says, "do you [his accusers] do less? Do you not move your lips in the direction of the sun rising? One of these marks of heathen worship was to stand with their faces to the east. Eze. 8: 16. Those early Christians were so particular to follow this custom that they considered it unlawful to kneel, not that there was anything particularly irreverent in standing but so particular and so scrupulously exact were they to follow that custom that with them it was wrong to kneel, and you quote Tertullian on p. 145 confessing this point, also we have shown that one of their ways of showing reverence and worshiping their chief god the sun, was by having a great banquet, a festival, and just so the Peruvians fasted for three days previous so as to enjoy it. Now how did these early Christians do? See Tertullian, as quoted on p. 144, who says, "We solemnize the day after Saturday in contradistinction to those who call this Saturday the Sabbath and we devote it (Sunday) to ease and eating, deviating from the old Jewish custom." Then again another one of your witnesses on p. 160, Angustine says, "We celebrate the Lord's day and Easter and other Christian festivities. To fast on the Lord's day is a great scandal." You quote Tertullian to show that heathen festivals were annual. Well did not these early Christians also have an annual festival on Sunday? These fathers all agree that they had a festival on the passover day which was on the fourteenth day of the month as we have shown. That was a yearly festival and falls on any day of the week, but the Romans kept it on the Sunday following this fourteenth day and Tertullian so observed it. Victor, the

Bishop of Rome, put forth an edict for the eastern churches to so observe it and at the Nicene Council, Pope's influence and Constantine carried this decree in that Council so these other eastern churches submitted to it. So we can see how it was that the Bishop Anatolius whom you quote on p. 150 as saying the obligation of the Lord's resurrection binds us to keep the paschal festival on the Lord's day. Yes, after they changed it from the fourteenth. The heathen did not observe Sunday by abstaining from labor, only by dismissing their courts on Sunday. Just so, Constantine in his edict stopped public business on Sunday, but allowed labor in the country to go on, and so labor went on for centuries. So here we have six specifications or marks in the early Christian church that tally exactly with the heathen. This surely is enough to show that they borrowed them from their heathen neighbors. The heathen in Tertullian's time were not all alike. Neither were they four or five hundred years before his time. They were men and changed as circumstances changed them. Victarinus Bishop of Petau, A. D. 300, says, "on the former day [Saturday] we are accustomed to fast vigorously." You see the Peruvians fasted three days before their festival. The heathen commenced their celebration at the sunrising. So did the professed Christians, early in the morning. The heathen preceded it by a fast, so did the Christians. Third, they both had a festival. Fourth, they both stood in their worship with their faces to the east. Fifth, they both dismissed their courts and public business on that day. Sixth, they both went about their common labor on Sunday.

Your highest authority Mr. Pryce of London says the week was used in the first century B. C. while you say it was centuries before it was so used. *"Lord's Day,"* p. 118. Moore says the planetry week was invented probably about the second century, B. C., and he says further there was a festival of Apollo on the first (or on the seventh of the month). These witnesses go back far enough for our purposes, from one to two hundred years before the Apostles' day and from two to three hundred years before Justin

Martyr and Irenaeus, and from three to four hundred years before Origin and Tertullian and from four to five hundred years before Constantine. Plenty of time after Antiochus, 167 B. C., the second century B. C., where Prof. Moore puts the origin of the week and where these apostate Jews endorsed some of these pagan ideas that were forced upon them by this king while a large class of the Jews accepted gladly of his pagan notions. "The time now had come when an outward struggle alone decided whether Judaism was to be merged into a rationalized paganism or to rise not only victorious from the conflict but more vigorous and more pure. At Jerusalem the mass of the inhabitants seem to have desired to imitate the exercises of the Greeks."—*McClintock and Strong, article, "Antiochus."*

And here is that Hellenistic class that fixed the names of the days according to Pryce and according to Tertullian took Sunday into the calendar of the week. There was a strong influence to fuse and unite, prevailing then as well as now, so we can see how sun-worship, which prevailed in Egypt and Babylon had a mighty influence upon the Jewish people. Then the worship of the pagan war god all came in to the Jewish people and worked on down to Tertullian's and Constantine's day, who carried their heathen notions right into the church. You see the Sunday festival started and grew gradually. Friday was early distinguished by particular honors. "Many also observed the fourth day of the week on which Christ was betrayed and the sixth which was the day of his crucifixion."—*Moshiem, Eccl. Hist., Cent. 2.*

Dr. Heylen says the same, and also says Sunday in the eastern churches had no greater prerogative above the other days especially, Wednesdays and Fridays and you say the eastern branch of the church was the apostolic church. Did the church abstain from labor on all three of these festivals? No indeed, not on any of them. Then beside the Sunday festival there were two yearly festivals, the passover and pentecost. Tertullian puts Sunday and pentecost in the same rank. He says, "which period, we

distinguish by the same solemnity." Everywhere it is plainly seen that this first day was not observed by abstaining from labor. Kitto says, "Chrysotom (360 A. D.) dismissed his audience to their respective ordinary occupations." (Article, "Lord's Day.") This was just the way the heathen did so the Christians were following the example of their heathen neighbors. They all changed and compromised and fused till we come to Constantine and now he issued his law which began to work a change among those especially who were under him and were especially influenced by him. But these decrees had to be repeated over and over again for centuries. The progress on this point of abstaining from labor was very slow especially in the eastern churches. The first edict in behalf of Sunday was that made by the Bishop of Rome, who assumed at this time (A. D. 196) to be head of all the churches, to compel the observance of the passover on Sunday while the eastern churches observed it on the fourteenth day of the first month, which would come like a birthday, first on one day of the week and then on another. This you see was not a weekly festival, but yearly, and as we said, Tertullian puts this Catholic festival in the same rank with the Lord's day and says "for these with other things we have no scripture injunction nothing but tradition," but says "we are not apprehensive, least we seem to be heathen. * * *" (Testimony of the Fathers, p. 69). This decree of the Bishop of Rome he was not able to enforce until the Council of Nice, A. D. 325. Heylen says, "backed by the authority of the Emperor Constantine, which settled it better than before." (Hist. Sab., Part 2, chap. 2). It is shown by Tertullian that some of these nations to whom he addressed himself who were still in idolatry had Sunday as an ancient festival, while with others it was of recent date like the Mithraites. We have already seen that even every city had different gods and forms of worship, so we can not fairly decide that what one city or province did was evident proof that all others did the same.

We want to see what some of these other noted men have

said, and I do not think Neander was mistaken when he said, "The festival of Sunday like all other festivals was always only a human ordinance."

We will call your attention first to Morer and will see what reasons he gives for the church adopting the heathen festival of the sun. "Dialogues on the Lord's Day." "It is not to be denied but we borrow the name of this day from the ancient Greeks and Romans and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him. And we find by the influence of their example, other nations, and among them the Jews [notice,] doing *him* [the sun] homage; yet these abuses did not hinder the fathers of the Christian church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles *solemnly adored that planet,* and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."—*Pp. 22, 23.*

Verstegen says: "Of them, though they had many [idol gods], yet seven among the rest they especially appropriated unto the seven days of the week . . . . Unto the day dedicated unto the especial adoration of the idol of the sun, they gave the name of Sunday, as much as to say the sun's day or the day of the sun. This idol was placed in a temple, and there adored and sacrificed unto, for that they believed that the sun in the firmament did with or in this idol correspond and co-operate."—*Antiquities, p. 68.*

David Jennings says: "The day which the heathen in general consecrated to the worship and honor of their chief god, the sun, which according to our computation, was the first day of the week." Further he says, "The idolatrous nations who in honor to their chief god, the sun, began their day at his rising." (Book 3, Chapter 1, also Chapter 3). These authorities may know more about it than these other men you quoted just as we see Professor Moore seemed to know that the division of the week was an invention of the second century B. C., and found in Greek and Latin writings about the beginning of the Christian era, while Westerman says "neither the pagan Greeks nor the Romans recognized it. It was never adopted by the pagan Greeks but was by the Romans after A. D., 391."—*"Lord's Day," p. 114.*

Now look at Samuel Johnson's Dictionary and see what McClintock and Strong says about him. "Samuel Johnson, L. L. D., one of the most distinguished literary men of the eighteenth century. But Dr. Johnson had excellencies far superior to mere literary accomplishments. He was truly a devout man and he possessed a vigor and independence of mind which enabled him to scorn the ridicule and silence the opposition of wits and worldlings to serious religion. He often recurred in after life to the impression made upon his tender imagination by his mother's example and instruction. He was a good man, as he was a great man; and he had so firm regard for virtue that he wisely set much greater store by his worth than by his fame. The death of this great man was a beautiful commentary on his life. But perhaps one of his greatest accomplishments is his Dictionary, a noble piece of work, entitling its author to be considered the founder of English lexicography; it appeared in 1755, after eight years of solid labor."

He says, "The division of time by weeks hath been universally observed in the world not only amongst the civilized but likewise among the most barbarous nations."

Also another says, "The week is a period of seven days, having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity.

. . . It has been employed from time immemorial in almost all eastern countries; and as it forms neither an aliquot part of the year nor the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability."

"It might have been suggested by the phases of the moon, or by the number of planets known in ancient times, an origin which is rendered more probable from the names universally given to the different days of which it is composed. In the Egyptian astronomy, the order of the planets, beginning with the most remote, is Saturn, Jupiter, Mars, the sun, Venus, Mercury, the moon. Now, the day being divided into twenty-four hours, each hour was consecrated to a particular planet, namely, one to Saturn, the following to Jupiter, the third to Mars, and so on according to the above order; and the day received the name of the planet which presided over its first hour. If, then, the first hour of a day was consecrated to Saturn, that planet would also have the eighth, the fifteenth and the twenty-second hour; the twenty-third would fall to Jupiter, the twenty-fourth to Mars, and the twenty-fifth or the first hour of the second day would belong to the sun. In like manner the first hour of the third day would fall to the moon, the first of the fourth to Mars, and the fifth to Mercury, of the sixth to Jupiter, and of the seventh to Venus. The cycle being completed, the first hour of the eighth day would return to Saturn, and all the others succeed in the same order. According to Dion Cassius, the Egyptian week commenced with Saturday."—*Kitto, Vol. II, article, "Sabbath."*

"The division of time by weeks, as it is one of the most ancient and universal, so is it one of the most obvious inventions, especially among a rude people, whose calendar required no very nice adjustments. Among all early nations the lunar months were the readiest large divisions of time, and though the recurrence of the lunar period in about twenty-nine and one-half days was incompatible with any exact subdivision, yet the nearest whole number of days which could be subdivided into shorter periods, would be

either thirty or twenty-eight, of which the latter would of course be adopted, as admitting of division into four, corresponding nearly to those striking phenomena, the phases or quarters of the moon. Each of these would palpably correspond to about a week; and in a period of about five and one-half lunations, the same phases would return very nearly to the same days of the week. In order to connect the reckoning by weeks with the lunar month, we find that all ancient nations observed some peculiar solemnities to mark the day of the new moon. Accordingly, in the Mosaic law the same thing was also enjoined (Num. 10:10; 28:11, etc.), though it is worthy of remark, that while particular observances are here enjoined the idea of celebrating the new moon in some way is alluded to as if already familiar to them. From the earliest periods, among the Assyrians, Arabs, and Egyptians;—to the latter people Dion Cassius ascribes its invention. It was found among the tribes in the interior of Africa by Oldendorf (Jahn's Arch. Bibl., article, "Weeks"). The Peruvians counted their months by the moon, their half months by the increase and decrease of the moon, and the weeks by quarters, without having any particular names for the week days."—*Kitto.*

Some writers, Kitto says, as Acosta and Baron Humboldt, have attributed the origin of the week to the names of the primary planets as known to the ancients. It is certain that the application of the names of the planets to the days originated in the astrological notion, that each planet in order presided over the hours of the day; this we learn expressly from Dion Cassius (lib. xxvii), arranging the planets in the order of their distances from the earth on the Ptolemaic system."—*Kitto, article, "Sabbath."*

I have given a number of quotations on the origin of the week but to make surety, doubly sure, before I close I want to give five more which you see are in perfect harmony at least not contradictory to the others given, I give them to you for your own reasoning and conclusions without a word of comment from me.

Smith's "Bible Dictionary" says:

"There can be no doubt about the great antiquity of meas-

uring time by a period of seven days (Gen. 8: 10; 29: 27); the origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide spread, and it occupies so important a place in sacred things that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. In Exodus, the week comes into very distinct manifestation."

Bliss's "Sacred Chronology," p. 6, says:

"The week, another primeval measure, is not a natural measure of time, as some astronomers and chronologers have supposed, indicated by the phases or quarters of the moon. It was originated by divine appointment at the creation, six days of labor and one of rest being wisely appointed for man's physical and spiritual well-being."

Robert Patterson, D. D., testifies:

"The prevalence of the week of seven days, and of the dedication of the seventh day to the worship of the chief deity among the various nations of the earth, proves its antiquity. Thus, the Greeks and Romans, and nations of Western Asia, and our own ancestors, dedicated that day to the sun. From China to Peru, the division of time into weeks attests the ancient and common origin of the institution, and refutes those who maintain that the Sabbath is a purely Jewish institution."—*The American Sabbath, p. 5, Tract No. 63 of the Presbyterian Board of Publication.*

Tract No. 271, Presbyterian Board of Publication, says:

"In fact, the division of time into weeks is not only *non-natural,* but in a sense *contra-natural,* since the week of seven days is no sub-division of either the naturally measured month or year. Yet this singular measure of time by periods of seven days may be traced not only through the sacred history before the era of Moses, but in all ancient civilization of every era, many of which could not possibly have derived the notion from Moses. . . . Among the learned of Egypt, the Brahmins of India, by Arabs, by Assyrians, as may be gathered from their astronomers and priests, this division was recognized." *Pp. 5, 6.*

"The septenary arrangement of days," says Scaliger, "was

in use among the orientals from the remotest antiquity." "We have reason to believe," observed President Degognet, "that the institution of that period of seven days, called a week, was the first step taken by mankind in dividing and measuring their time. We find from time immemorial, the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North and America." According to Laplace, "the week is perhaps the most ancient and incontestable monument of human knowledge."

"The fact is that Sunday as a heathen festival obtained a foothold in the Christian church and that the Christians in consequence of observing it, were taunted with being sun-worshipers. It is remarkable that in Tertullian's reply he never claims for their observance any divine precept or apostolic example. His principal point was that they had as good a right to do it as the heathen had. One hundred and twenty-one years after Tertullian, Constantine, while yet a heathen, put forth his famous edict in behalf of the heathen festival of the sun, which day he pronounced 'venerable.' And this heathen law caused the day to be observed everywhere throughout the Roman Empire, and firmly established it both in church and state. It is certain, therefore, that at the time of its entrance into the Christian church, Sunday was a festival of the heathen world. That this heathen festival was upon the day of Christ's resurrection, doubtless powerfully contributed to aid 'patriotism' and 'expediency' in transforming it into the Lord's day or Christian Sabbath. For, with pious motives, as we may reasonably conclude, the professed people of God early paid a voluntary regard to several days memorable in the history of the Redeemer."—*Hist. of the Sabbath, J. N. Andrews, p. 264.*

Here contrast the Sabbath with this festal day. How are we to keep the Sabbath, and what will be the char-

acteristics that will point out this day in contradistinction from the other six days? "Thou shalt not do any work thou nor thy son," etc. No, not the stranger within thy gates. So there is to be a holy quiet reign within our gates, and further, would it be in keeping with this to have a big banquet and great hilarity and a gleeful time? If not in public would it not be all right inside of our own homes? See Ex. 16:4. "I will rain bread from heaven and you shall gather a certain rate every day that I may prove them whether they will walk in my law; so on the sixth day he rained a double share"—to have a big feast? No, just enough to last that one day if they gathered more it would spoil. Well, shall we fast a day or two before so we can have good sharp appetite? No, eat as usual, "eat in the evening and eat in the morning." (V. 12.) But some of this company went out on the Sabbath to gather manna. Then the Lord said, "How long refuse ye to keep my commandments?" (V. 28.) The Lord had told them to gather the manna on the sixth day and to bake and boil all that was necessary (v. 23). This all shows how this people were to observe this day and render the true worship to the true God. God knew as long as they did worship in this way they never would forget the true God that made the sun and moon and all things and this was the great divider of the days into weeks which distinguished it from all the rest of the days of the week and this was the worship that distinguished the true God from the false, who made not all things.

Now what is the distinguished worship of this sun god, the chief god of the heathens? This false or counterfeit god that made not the heavens and earth we have a settled point in this investigation amongst all the world and that is the heathen worshiped this sun god so now we are hunting for their distinguishing characteristics. Well there is no dispute but what it was done in part at least by some settled specified day during the year in holding festivals in honor of this god and there is some indication they had two of these but all agree that here was one at first.

Brittanica, *Article "Festivals"* traces a festival of this

kind back to 208 B. C. but says that sun worship was introduced into Rome in 320 B. C. What did they do in these Roman festivals? In the *Stative* those that had regular specified days the courts of justice were not allowed, nor meeting of the *Comitai* (no one of these two assemblies were allowed to gather for legislation or for elections), and this feast was one of that kind. The others were different, but there was one thing connected with them all, viz., banqueting, and besides these public feasts there were family feasts among Greeks, Romans and Peruvians, the Peruvians beside their ordinary new moon feasts, observed four annual feasts, the most important of which was the *sun feast* (which was preceded by a three days' fast) which began after the summer solstice and lasted nine days and this answers well to the Greek feast of Appollo, the summer god, and in this feast was offered first one hundred bulls and later an indefinite number (Hecatomb) meaning a great slaughter. "Rome's Laudi Appollinares was celebrated in July."—*Brittanica, article "Festivals."* So all these nations seem to agree quite well both to the time and their manner of observing this festival.

No labor stopped on this day or days only the public business, so everybody had a chance to attend this service and take part in this great banquet and show their great regard for their chief god the sun. The Peruvians prepared themselves by sharpening their appetities by fasting the three preceding days. What distinguishes these days of feasting from the rest of the days? it was banqueting, feasting, surfeiting and drunkenness like the feast of the great Belshazzar. Do you think it was a time of the cultivation of the better moral qualities? You may have it so if you want. Just whether one day or two days in the year makes no difference at this stage of the argument, but mark you we are in the third century B. C. While on the other side we have fifty-two days in the year. What makes the difference in the days abstractly? Is it not what we find in the days or what has been put into them makes the sum total of difference? In one we find a holy quiet rest and the blessing and santification of God, soul and body, because we are not

"doing our own pleasure, for the Sabbath with us is a delight and so we shall honor him not doing our own ways nor finding our own pleasure, nor speaking our own words." (Isa. 58:13). What now do we get in the other? just what this false god through the agency of wicked men put into it and no more. We get a great feast from this great slaughter, eating and drinking and carousing is the order of the day from first to last, no peaceful quiet rest. No, just the opposite but let us suppose they had increased these feast days would that help us any? No, for the more we have of them the worse off we are. We might multiply them, but it is a hard matter to abolish them and that is just *what Brittanica says about them.* "Still more plainly connected with the revolutions of the seasons was the public worship of the ancient Peruvians. Besides the ordinary feast at each new moon they observed four solar festivals annually. Of these the most important was the Yntip-Rayme (Sun-feast), which, preceded by a three days' fast, began with the summer solstice, and lasted for nine days. Its ceremonies have been often described. A similar but less important festival was held at the winter solstice."

"For the purpose of holding *comitai* and administering justice, the days of the Roman year were regarded as being the days either *dies fasti* or *dies nefasti—dies fasti* being the days on which it was lawful for the praetors to administer justice in the public courts, while on the *dies nefasti* neither courts of justice nor meetings of *comitia* were allowed to be held. Some days were *fasti* during one portion and *nefasti* during another; these were called *dies intercisi.* For the purpose of religion a different division of the year was made; the days were treated as *festi* or as *profesti,* the former being consecrated to acts of public worship, such as sacrifices, banquets, and games, while the latter (whether *fasti* or *nefasti*) were not specially claimed for religious purposes. The *dies festi* or *feriae publicae* were either *stativae, conceptivae,* or *imperativae.* The *stativae* were such as were observed regularly, each on a definite day; the *conceptivae* were observed annually on days fixed by the authorities for the time being; the *imperativae* were pub-

lically appointed as occasion called for them. In the Augustan age the *feriae stativae* were very numerous, as may be seen from what we possess of the *Fasti* of Ovid."—*Article, Festival*.

Let us go back to the apostles' day. Here is where every Bible man wants to go. Turn to Gal. 4: 10. "Ye observe days and months and times and years." McClintock and Strong says many of these Galatian brethren had been heathen. Some were proselytes to Judaism, then to Christianity and some had come directly from heathenism. They backslid and went back to the same old thing. They observed days, what else? months, times and years. In reading over the festivals of the heathen we find the stative festivals were such as were observed regularly each on a definite day. The conceptive were such as were observed annually and monthly first of every month besides some others, so here in Galatians 4: 10, we find they observe days, regular days set apart. Paul does not say how far apart,—these observances come, but they are not monthly, hence must belong to a cycle less then a month and we have shown the week did exist there at that time for Paul talks about it, then he speaks of the monthly periods, then the yearly. These mark you, were not the days that Paul observed nor his Christian brethren, for these were the definite marks of their backslidden or heathen-featured condition for Paul says, "I fear I have bestowed on you labor in vain," they had gone back to their old heathen notions in regard to observance of days and we find in Tertullian's time that first day observance was a mark of heathenism and worship of the sun like Persians. This he admitted by saying in his defense that he kept the day for a very different purpose.

The only reason we attempt to follow you out into this wilderness of confusion is to show they had all kinds of different practices and this was more so among the heathens as they had a multiplicity of gods. No two cities agreed. They had different festivals and different gods, but you know the sun god was the great god in Egypt and Babylon and Assyria and these were the great world kingdoms. Encyclopedia Brittanica, article "Egypt," says, "Ra, the

sun is indeed spoken of as the supreme being. There was a tendency . . . of a king of the dynasty 18 to abolish all worship but that of the solar disk-sun worship in its most material form. . . He explains this cycle as the self development of Ra. The other gods were in this view his attributes." The same authority speaks of the gods of Babylon [article, "Babylon"] along with the establishment of the Babylonian official religion, an astro-theology was created by an introduction of astronomy into the religious sphere. The spirits of the various stars were identified with the gods of the new creed. Merodach for instance, one of the forms of the sun god being identified with the planet Jupiter and the five planetary deities were added. Now we might stop and show that Assyria borrowed her religion from Babylon [McClintock and Strong, article, "Assyria."] We will call your attention to this author, article "Babylon." "So by her own acts [Rome] became the heiress and successor of all the Babylonian idolatry and all that was introduced into it by the successors of Babylon and consequently of all the idolatry of the earth."

In Rome the worship of Apollo was not introduced until 320 B. C. in which year the city had been visited with pestilence. I am aware that many skeptics have taken the position that Moses and the Jews got their religion from the heathen world about them instead of from God. Their sacrifices, rites, ceremonies, ablutions, festivals, etc., and so they undertook to identify the festivals because of a similarity. While I see similarity it strikes me that the heathen rites are nothing but a defaced copy of God's law, ordinances and ceremonials. We see these nations referred to had their week called astrological but it was a week of seven days and which was first, this one or the Jewish week?

We see from Brittanica the heathen had their yearly and monthly festivals and then the stative were observed regularly each on a definite day, so that would belong to a cycle less then a month. Some of them had the months divided by market days, some eight, some ten days apart. Then when the astrological week came to the Romans long after

it had been used in Egypt and Babylon, which is supposed by some to have come to them long before Babylon was destroyed by Cyrus 538 B. C., or if it means the city of Babylon then we see it was before 331 B. C., when Alexander visited it as it was then in ruins and must have been in use as far back as you can trace its festivals, second century B. C., at least before Ovid the poet 43 B. C. The heathen of Egypt and Babylon divided time in weeks of seven days in pre-historic times, so say many of these best authorities of the world, two of the best dictionaries, and Kitto, International Cyclopedia and others. Then we have the testimony of Tertullian who recognized both a yearly and weekly festival of Sunday as it was so observed at that time. The bishop of Rome 196 A. D. put the passover on Sunday which was a yearly institution, but was practiced at Rome before on Sunday.

Let us sum up what we have from these authors. Brittanica Cyclo., article, "Festivals" and "Apollo." The Peruvians had four solar feasts observed annually. The sun feast was the most important. Many of these festivals are set forth in the Athenian calendar during the most important of which administration of justice was suspended and also all public business. This was so specially in their offerings to Apollo. Their summer and winter god had two of these annually. Apollo was supposed to have double character answering to summer and winter and so they had their two festivals (and so he was kept in view by these regular festivals) at Delphi. The Spartans held theirs in July and it lasted nine days the same as the Peruvians. Then at Thebes they had a special one every eighth year. Apollo was supposed to be the son of Zeus (Jupiter) and when he was born the sacred swans flew around the island seven times and that was the seventh of the month of May, so the seventh of every month was sacred to him and played a great part in his worship. He was supposed also to be a twin, his sister Artemis (Diana) being the moon goddess. This Apollo worship was not introduced in Rome until B. C. 320.

These authors all agree that among the ancient Greeks

and Romans they had no regular weekly day of rest, but they had certain set annual festivals in honor of Apollo (sun god). Not only these but all our authorities agree that the seven-day week did not enter the Roman calendar until the beginning of the fourth century but were found in Greek and Roman literature about the beginning of the Christian era and was invented about the second century B. C., but they are not in perfect agreement where it came from; in fact one, Professor Moore, of Harvard, says its antecedents are not known, but Pryce, of London, and Max Muller agree that it came from the Jews or Babylonians. They mostly agree that on these set annual and monthly festivals the courts and public business was suspended; that the Romans had a market day every eighth day, a stoppage of regular labor, but not a rest day. Britannica gives us two annual festival days to Apollo in some places. Then further says the seventh of every month was sacred to Apollo and played an important part in his worship. Then we have shown from Tertullian that his accusers were a class of apostate Jews, whose origin we trace back to the second century B. C., who took the sun into their calendar and had chosen the first day instead of the preceding day of the week (seventh day). This shows where the heathen got the week and these heathen festivals they observed in honor of the sun in some places once, twice and even twelve times a year show where these accusers got the Sunday festival. They observed it once a week on the first day and so it became the divider of weeks instead of the seventh day among these apostate Jews. Now see what McClintock and Strong says about these Hellenistic Jews: "The accession of Antiochus in B. C. 175 was immediately followed by a desperate effort of the Hellenizing party at Jerusalem to assert their supremacy." . . . That Jason secured the high priesthood and so was determined to carry out his designs to habituate the Jews to the Greek customs."

Then three years after Menelaus of the tribe of Benjamin supplanted Jason through the influence of Antiochus, the Greek Syrian king and so the king was received with marked honor at Jerusalem.

Then on for three or four years the loyal Jews expressed their dissatisfaction, but Menelaus caused them to submit by force so the king returning from one of his expeditions from Egypt, 168, illy treated them, the loyal ones as they had driven out Menelaus and put in Onias. Then he issued decrees forcibly imposing the Greek religion upon the loyal Jews (the others had accepted) desecrated and defiled the temple and abolished the Sabbath. McClintock says "through the influence of Greek literature the mass desired to imitate the exercises of the Greeks. This struggle would decide whether Judaism was to be merged into rationalized paganism or rise above it." Notice, it is rationalized paganism. "Many submitted to the royal mandate and being inclined to Gentilism worshiped pagan gods." The king was determined to extirpate the Jewish religion and this large class of Hellenistic Jews joined him in this reckless and wicked assault and this author tells us this had been going on for 150 years, which would go back to B. C. 314.

These Hellenistic Jews spoken of by McClintock and Strong, which we have referred to before, says, "The Hebrews adhering to one set of belief and the Hellenists to another. . . . This had the effect of constituting the Hellenists into a distinct sect among the Jews. . . . The Hellenists were those Jews whether they belonged to Palestine or not, who willingly yielded to gentile civilization and habits. The Hebrew, a born child of the covenant, the Hellenists, a proselyte from heathenism . . . and some such distinction did subsist in the Jewish nation and came to its height about the beginning of the Christian era. . . . It shows itself in Acts 6: 1."—*Art., "Hellenism."*

Then connect with this what this author says in the article, "Antiochus," about these Hellenistic Jews adopting the pagan religion and sacrificing to the pagan gods in the first part of the second century B. C. Just where Prof. Moore says the week was invented and Prof. F. N. Price says, "it was used by the Romans in the first century B. C. and these Hellenistic Greeks fixed the names of the days . . . and the Romans learned the week from these Jews." —*Lord's Day, p. 106.* Tertullian says these fellows left their own rites and ceremonies and chose Sunday instead of

the preceding day and put it into the weekly calendar, so we have it in a nut shell. Then refresh your mind on what we have quoted from the International on Mithras and Britannica on Mithraism which threatened to swallow up Christianity in the first century A. D., and came to its height about A. D. 100. One tenet or point of doctrine was the Sunday festival and where on earth is there a question outside of the Bible that can be established as clearly as the pagan origin of Sunday? and they did show respect by their festivals to this their chief god and Sunday, was so called because it was anciently dedicated to the sun or its worship.

So we can understand from this quotation concerning the Hellenists, how the early church patterned after them in their formulas of worship as the early church was largely made up of this class of Greeks, some of whom were proselytes from heathenism, but more of them from these apostatized Jews, who had gone into heathenism with some marks of Judaism, and out of this mixture endorsed Christianity, carrying many of their old heathen notions with them. So we see a great likeness of them in the second, third and fourth centuries, as Prof. Geo. F. Moore [your man] tells us, "These heathens had many (festal) days when the courts were closed and other public and private business was not done . . . and the people left their ordinary occupations to take part in the celebration." Just so with the Christians after Constantine's law, but not before, they had the Sunday festival, but it was not a day of rest till even a long time after Constantine. Tertullian is the first to suggest that they ought to rest or stop work at least long enough to attend services, I suppose like Chrysostom, then go home to your every-day occupations. You see not only the Sunday festival, but their attitude in prayer, etc., all agree with the heathen formula.

"The sixteenth canon of the council of Laodicea most certainly means that solemn public service was to be held on Saturday as well as on Sunday. In other quarters, however, the tendency to regard both days as equally sacred met with considerable resistance. The twenty-sixth canon of the council of Illiberis, for example, deciding that Saturday should be observed as a fast-day, was doubtless intended

to enforce the distinction between Saturday and Sunday. At Milan in Ambrose's time Saturday was observed as a festival; but Pope Innocent is found writing to the Bishop of Eugubium to urge that it should be kept as a fast. Ultimately the Christian church came to recognize but one weekly festival."—*Brittanica.*

"The numerous yearly festivals of the later Christian church, when historically investigated, can be traced to very small beginnings. Indeed, while it appears to be tolerably certain that Jewish Christians for the most part retained all the festivals which had been instituted under the old dispensation, it is not at all probable that either they or their Gentile brethren recognized any yearly feasts as of distinctively Christian origin or obligation. It cannot be doubted, however, that gradually, in the course of the second century, the universal church came to observe the anniversaries of the death and resurrection of Christ—as they were respectively called (Id. Festivals). Not long afterwards Whitsunday also came to be fixed in the usage of Christendom as a great annual festival. Even Origen enumerates as Christian festivals the Sunday of the Passover with the feast of the Resurrection, and Pentecost; under which latter term, however, he includes the whole period between Easter and Whitsuntide. About Cyprian's time we find individual Christians commemorating their departed friends, and whole churches commemorating their martyrs; in particular, there are traces of a local and partial observance of the feast of the Innocents. Christmas day and Epiphany were among the later introductions, the feast of the Epiphany being somewhat the earlier of the two. Both are alluded to indeed by Clement Alexandria (in 340), but only in a way which indicates that even in his time the precise date of Christ's birth was unknown, that its anniversary was not usually observed, and that the day of his baptism was kept as a festival only by the followers of Basilides." (See "Epiphany" Festival.) Id.

"When we come down to the fourth century we find that, among the fifty days between Easter and Pentecost, Ascension day has come into new prominence. "Augustine, for

example, enumerates as anniversaries celebrated by the whole church those of Christ's passion, resurrection, and ascension, along with that of the outpouring of the Holy Ghost, while he is silent with regard to Christmas and Epiphany. The general tendency of this and the following centuries was largely to increase the festivals fo the church. and by legislation to make them more fixed and uniform. Many passages, indeed, could be quoted from Chrysostom. Jerome, and Augustine to show that these fathers had not any means forgotten that comparative freedom with regard to outward observances was one of the distinctive excellences of Christianity as contrasted with Judaism and the various heathen systems (compare Socrates, H. E. v. 32). But there were many special circumstances which seemed to the leaders of the church at that time to necessitate the permission and even legislative sanction of a large number of new feasts. The innovations of heretics sometimes seemed to call for rectification by the institution of more orthodox observances; in other instances the propensity of rude and uneducated converts from paganism to cling to the festal rites of their forefathers proved to be invincible, so that it was seen to be necessary to seek to adapt the old usage to the new worship rather than to abolish them altogether; moreover, although the empire had become Christian, it was manifestly expedient that the old holidays should be recognized as much as possible in the new arrangements of the calendar. Constantine soon after his conversion enacted that on the *dies dominica* there should be no suits or trials in law; Theodosius the Great added a prohibition of all public shows on that day, and Theodosius the younger extended the prohibition to Epiphany and the anniversaries of martyrdoms, which at that time included the festivals of St. Stephen, and of St. Peter and St. Paul, as also that of the Maccabees. In the twenty-first canon of the council of Agde (506) besides Easter, Christmas, Epiphany and Ascension, and Pentecost, we find the Nativity of John the Baptist already mentioned as one of the most important festivals on which attendance at church was regarded as obligatory. To those were added, in the centuries

immediately following, the feasts of the Annunciation, the Purification, and the Assumption of the Virgin; as well as those of the Circumcision, of St. Michael, and of All Saints.

"Festivals were in practice distinguished from ordinary days in the following ways:—all public and judicial business was suspended, as well as every kind of game or amusement which might interfere with devotion; the churches were specially decorated; Christians were expected to attend public worship attired in their best dress; love feasts were celebrated, and the rich were accustomed to show special kindness to the poor; fasting was strictly forbidden and public prayers were said in a standing posture."—*Encyclopedia Britannica.*

"The propensity of converts from paganism to cling to the festal rites of their forefathers proved to be invincible so that it was seen to be necessary to seek to adapt the old usages to the new worship rather than to abolish them altogether."—*Id., article, "festivals."* We see this was done by Augustine, Eusebius, Origen, Constantine and the great man Tertullian helped it along. What do we find in Sunday? God's worship or the pagans' god, the sun, you see they began to add and add to the Sunday to make it look like the Sabbath. Tertullian found in it a fast, a kneeling posture in prayer or position of solicitude? No, just the opposite, a festival, a banquet, a standing position in prayer with your faces to the east. A day of mirth and hilarity. Thinking your own thoughts, doing your ways, having your own pleasures. Just the opposite of God's ways. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:" Isa. 58:13. Their practice was a plain violation of Moses' order in Deut. 17:3, committing the abomination that Ezekiel speaks of in 8:16, standing with their faces to the east and with their backs turned on God. Who dare come up and face these facts and defend that practice of Tertullian's and try to prove that this is Christian practice, that the mighty one has got down off his throne bowing at the shrine of the heathen gods?

Has God changed? Yes, Tertullian believed he had. Believed that he had abolished his law and rescinded his Sabbath, so of course, he could turn his face to the east on Sunday and worship the chief god of the heathen, just like those priests did in Ezekiel's day. It makes no difference whether they had a public exhibition of a great festival once a year or twelve times in the year or fifty-two times a year, it would not change the facts no more than it would for the President to announce that we would have our public thanksgiving every four years or that we would have it every six months. And suppose Mexico should decide to have one every six months. First, after their spring fruits were gathered and second, just after they get their fall crops gathered. If they observed it just like ours it would be thanksgiving all the same. It changes not the facts because one has so many more than the other. It is what is put into the day that makes the difference in the days and it makes no difference how many or how few you would have of them they would all be the same, you would get out of them just what you put into them and no more. But there is one thing you never can get out of any other day than the seventh day, viz., God's rest and blessing, for he never put it into any other than the seventh, but you can get mirth, ease and pleasure and feasting out of Sunday. That is just what the ancients did.

But we see some of these so called Christians were in favor of following Christ in his custom to observe the seventh day. You know that was a custom of Christ's and Paul's. Acts 17:2. No, these other men chose to follow the other custom, the popular custom of observing their heathen festivals hence it makes it heathen. This they did both in their weekly festivals as well as their yearly. You know the Passover feast was observed just the same as Sunday and Pentecost and that Passover feast was changed to the first Sunday after the fourteenth of that first lunar month by a decree of Pope Victor, 196 A. D., and endorsed by the Pope and Constantine carried it at the Nicene Council A. D. 321, and those eastern churches, who rebelled against

Victor had to yield to Rome, notwithstanding the majority of that council was made up of Eastern Bishops.

By allowing each one of these authors the full force of their statements, remembering they are human yet made honest statements, as far as their knowledge goes, some of which they confess is limited, we surely can get a pretty clear view of the real facts in the question and we don't need to go beyond the statements of nearly all of them to show that your statement of this case is not correct even using your own witnesses. While all these modern professors are all on the first day side of this question (some of them having referred to us as being confused definitely shows they knew why they were called to give their testimony) still I am willing to allow them all this and give their statements of facts as facts and yet disprove your statement, viz: "That the pagans did not pay the least respect to Sunday."

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## CHAPTER III

We have answered one of your great propositions by showing the Lord's day, as you name it, is pagan in strong terms. Now, my brother, we will look at your other proposition, not Catholic, that is neither Catholic nor pagan (these being the two important propositions in your book which you gave me a special invitation to criticise, the rest all growing out of these. We will not try to hold you to the statement on your title page, but will allow you to change and modify the word Catholic as you have done in the body of your book, and let you limit us to the Roman Catholic church so as to make this as short as possible. While you have assumed to know and to decide which is prior, the Greek or the Roman Catholic church, as you can tell just where they split, 1052 A. D., and became two bodies instead of one. Can you tell which one is the oldest? They did actually split. I do not care to discuss the question but will let you and them fight it out to the last. And if that one body which was split into two 1052 A. D., could become vocal and one contend that he could trace his side of this split body clear

back to the root or to the beginning and the other could not, we will let you be judge and leave that question and take a straight shoot for the Roman Catholic church which you have tried to show is the one you mean. I would suggest you change the title so we would not have to read many pages to know what you mean by your title page, as it is clear by your arguments you do not mean what you say. It is not for me to say how much there is of this same character, for I am sorry to read some things and think you meant just what you said—for instance page 72, where you say you found Sabbath-keeping, "dry duty—bondage," etc.

You say: "The original Catholic church began with the apostles and included all orthodox Christians, centuries before the corrupt Roman Catholic church came up. This later Papal church had nothing whatever to do with changing of the Sabbath."—*"Lord's Day, p. 86.*

You have repeated this thought a number of times, it is one of the two pillars on which the theory of your book stands. We have been examining the one so now we will look a little at this other one. It is a well known fact that the Sabbath argument does not depend for existence on either one of these, they are only incidental questions.

It is also known that at one time all of the people of God kept the seventh day and now a majority keep the first day. When and how was this change brought about? Not by the Lord, for he says "My covenant I will not break, nor alter the thing that is gone out of my lips." Ps. 89:34. We know the ten commandments came out of his lips, so we see if it has been changed or altered that the Lord did not do it, and in keeping with that when he came into the world he said, "think not [much less teach and believe] that I am come to destroy the law [subvert, render powerless, annul or abolish"]. So if changed he did not do it for he argues that every jot and tittle will stand while heaven and earth stands. Matt. 5:17, 18. But he did tell us that there was a wicked power that would use its mighty hand in changing it. Dan. 7:25. Not only wear out the saints of the most high and speak great words against the most high, but would think to change times and laws.

All Protestants admit this little horn that commits these deeds is the Papal Roman power. Now they own up they did it and so they have made the world believe that they have done it even though they claim they can trace it back to the apostles, just as they claim to trace the succession of the Popes back to Peter, to give it all the effect of apostolic origin. But if that was so, then we would have the apostles doing what Christ told us not even to *think* that he came to do. But he told us in 2 Thess. 2:7-9 through his great apostle that this great mystery of iniquity, this man of sin, was at work even then and he would exalt himself above all that is called God, sit in the temple of God and show himself to be God, and that same mystery of iniquity kept at work till it became fully established, till it came to its majority with the power of the state behind it in the year 538 A. D. Then it was to continue 1260 years from that time.

However, there were many things he did the first five hundred years of his life while he was yet a minor. This little horn in Daniel 7 which we all agree symbolizes this mystery of iniquity, this Roman power, existed long before it plucked up the three horns, for it was strong enough to sweep these three secular kingdoms before it, so it grew and gathered force and power as it went, and so far it answers well to the power that was to change God's law and times that belong to God which he declared *he* never would change. Now do not forget it. This mystery of iniquity was working before Paul's departure, when he said that men among them would arise and speak perverse things (viz. Webster, "to turn aside, or turn over"), and further (in 2 Tim. 4:4) they would turn away their ears from the truth and be turned to fables. So you would expect them to pervert the law and Sabbath and change the gospel ordinances. And we have found soon after the apostles' day the ordinance of baptism was changed and a very gradual change of the Sabbath to Sunday came in.

First, they decided to have the Sabbath a fast day, and the Sunday a feast day, a festival, but went about their business something like we do on Thanksgiving day, and they

observed the fourth and sixth day, but not abstaining from labor, though some thought they ought. The Bishop of Alexander, A. D., 306 said "they observed the fourth and sixth day as a fast and the Lord's day of joy and we have received it as a custom not even to bow the knee." *Cannon 15.* Origen (225) says "We are accustomed to observe certain days as the Lord's day, the preparation and passover or Pentecost." Then he says: "All days are the Lord's and he [the Christian] is always keeping the Lord's day."—*Against Celsus, book 8, ch. 22.* Not that they abstained from labor on these days as that would mean that they rested every day.

Tertullian tell us "they did devote Sunday partly unto mirth and recreation, not to devotion altogether, when in one hundred years after Tertullian's time there was no law to restrain from labor on this day in the Christian church." *(Matt. 22, Hist. Part 2, ch. 8, Sec. 13.)*

Morer, "Dialogues on the Lord's Day," p. 233, says, "for more than three hundred years there was no law to bind them to it [Lord's day] and for want of such a law the day was not wholly kept in abstaining from common business, nor did they any longer rest from their ordinary affairs than during divine service." Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed as the Sabbath."—*Examination of the Six Texts, p. 291.*

Moshiem says, "the first day of the week . . . was in consequence of a law enacted by Constantine observed with greater solemnity than it had formerly been" (Cent. 4). Now all this testimony virtually agrees that they did not abstain from labor before this law (321). Kitto, "Though in later times we find considerable reference to a sort of a consecration of the day it does not seem at any period of the ancient church to have assumed the form of such an observance as some modern religious communities have contended for. Chrysostom (A. D. 360) concludes one of his homilies by dismissing his audience to their ordinary occupations." Kitto. (Cyc. Bib. Lit., article, "Lord's Day.")

Jerome, the last of the fourth century says, "Paula with the women as soon as they returned home on the Lord's

day, sat down severally to their work and made clothes for themselves." ("Dialogues on the Lord's Day," p. 234). This shows conclusively that they did not clear up to the fifth century abstain wholly from labor on that day, and it was gradually brought about by edicts of emperors and decrees of councils, bishops and popes. Dowling says the first instance of Romish assumption was Victor of Rome ordering all the churches both east and west (the western churches had followed this practice) to celebrate the passover feast on Sunday after the fourteenth of Abib, while the eastern churches celebrated on the fourteenth day of the month, paying no attention to the day of the week, so Victor excommunicated all these churches because they would not obey him" (*Bower, History of the Popes, vol. 1, p. 18*). So the Asiatics peaceably followed their ancient custom till the Council of Nice 325, when Constantine ordered the solemnity of the Easter to be kept everywhere on the same day after the custom of Rome (pp. 18, 19) and so they complied with the Roman bishop's idea, and Constantine urged the following strong reason, "Let us have nothing in common with the most hostile rabble of the Jews." *(Boyle, Historical View of the Council of Nice, p. 52, 1842.)*

We had the Edict of Constantine which allowed the country people to work and, remember, he is still a heathen giving reverence to the heathen gods; and we have Victor, Bishop of Rome, usurping the authority over the churches, showing his reverence for Sunday; and later Constantine helped this Romish practice to carry. Prynne tells us of the comparative standing of the Sabbath and first day forty years after this with the Emperor and a lot of these Bishops of the west pulling together against the Sabbath. "Because Christians ought not to Judaize, and rest in the Sabbath but to work in that day which many did refuse to do. There being a great controversy among Christians which of these two days should have preference, the seventh day Sabbath was solemnized by Christ, his apostles and primitive Christians till the Laodicean Council did in a manner quite abolish it. The Council of Laodicea (A. D. 364) first settled the observation of the Lord's day and prohibited the

keeping of the Jewish Sabbath under an anathema."—*Dissertation on the Lord's Day.* Here is another decree in favor of Sunday. Mr. James in an address at the Oxford University said evidently at the close of this century the Sabbath was gaining ground.

These testimonies are sufficient to show that the first day had no solid foundation but depended on human support and as Neander, the great church historian of the eighteenth century said, "The festival of Sunday, like all other festivals was always only a human ordinance." Let us hear Augustine (354 A. D.), "and therefore the holy doctors of the church have decreed that all the glory of the Jewish Sabbath is transferred to it."—*Sabbath Laws, p. 284.* There is no question of the great Augustine's learning and extensive knowledge. Now who transferred this glory? Christ or the apostles? No, the holy doctors of the church, for he knew with this glory that it was not a day of rest and devotion for at first it was simply a day of festivity, mirth and recreation. Now notice, the holy doctors transferred the glory of the Sabbath to it [the Lord's day] and the Council of Laodicea settled it. Was it settled back with the apostles? If so, it was not so understood.

Of the fifth and sixth centuries, Heylyn bears the following testimony:

"The faithful, being united better than before, became more uniform in matters of devotion; and, in that uniformity, did agree together to *give the Lord's day all the honors of an holy festival.* Yet this was not done all at once, *but by degrees;* the fifth and sixth centuries being fully spent before it came unto that height which hath since continued. The emperors and the prelates *in these times had the same actions;* both [being] earnest to *advance this day* above all others; and to the *edicts* of the one, and to the *ecclesiastical* constitutions of the other, it stands indebted for many of those privileges and exemptions which it still enjoyeth."—*His History of the Sabbath, part ii, chap, iv. sec. 1.*

Morer tells us that the King of France sat with the bishops in the first council of Orleans (A. D. 507), because they

with some others of the clergy in those days toook cognizance of judicial matters on the Lord's day. Therefore by a council at Arrington (518 A. D.) in the reign of Theodoric, king of the Goths, it was decreed that no bishop or other person in holy orders should examine or pass judgment in any civil controversy on the Lord's day, ("Dialogues," p. 263). So you see down even to this time, bishops held civil courts on Sunday. Stop and think what that would mean today—the state of society such that the church had to decree to stop it. So we have decree after decree to get this human institution on a proper basis.

Hengstenberg says, in the third Council of Orleans (538 A. D.) in the twenty-ninth Canon, "the opinion is spreading amongst the people that it is wrong to ride, drive or cook food or do anything in the house on Sunday," but thinks such opinions more Jewish than Christian. "On the other hand agricultural labor ought to be laid aside in order that the people may not be prevented from attending church." Why, what is the reason given? Because it is a violation of the so-called Lord's day or Sabbath? No, but that they might go to church. ("Lord's Day," page 58). Then another authority presents us with these facts, labor in the country (on Sunday) was not prohibited till the Council of Orleans (538 A. D.)—(Dictionary of Chronology), p. 813, art., "Sunday."

It was an institution of the church, as Doctor Paley has remarked: "The early Christians met in the morning of that day for prayer and singing hymns in commemoration of Christ's resurrection and then went about their usual duties."

"About A. D. 589 at the council of Narbon, which forbid all persons of what country or quality soever, to do any servile work on the Lord's day, but if any man presumed to disobey this canon he was to be lashed, so Racaridus the king put out a decree near the same time to strengthen the decrees of the council. Rich men were to be punished with loss of a moiety of their estate and the poorer sort with perpetual banishment. In the year of grace 590, another synod was held at Auxer, a city in Champian in the reign of Clotair, king of France, where it was decreed that no man

should be allowed to plow or cart or do any such thing on the Lord's day."—*Dialogues on the Lord's Day, pp. 265, 266.*

So you see we have many decrees of councils and edicts of popes clear back to Constantine and Pope Sylvester (I call him), and even back to Victor, who assumed the authority over the Asiatic churches, I think this was about 196. Then as you come this way the Roman bishops growing a little stronger all the way down from Sylvester to Leo the Pope, who is regarded as the "founder of the Papacy, born about 390" (McClintock and Strong) "who was assisted in his papistic work by Leo the Emperor at that time, who was the first Emperor who received the crown from the hands of the Bishop Anatolius, which was after this practiced by all the Christian Princes." This was about 458 A. D. We have seen how the Emperor chimed in with the Pope to make his decree effective, that all men should rest and cease from labor on Sunday (469). Why did he do this? Because all of his people did not do it, for in the times of Chrysostom they dismissed their congregation to go home to their regular labor. Who made it a rest day? The apostles, or the Roman church and their popes? You see Sunday labor was a hard thing to stop in this church, so at the third council of Orleans they renewed their decree, then again the council at Narbon added several penalties. The free man fined and the poor lashed. Then the king to help it along, said the rich shall lose his estate and the poor be banished. Who can say that this Roman church had nothing to do with the change of the Sabbath, when they made it their rest day (Sabbath) by their decrees and enforced it by their wicked penalties added to these decrees?

Thus it is seen that a law, enacted in support of a heathen institution, after a few years came to be considered a Christian ordinance: and Constantine himself, four years after his Sunday edict, was able to control the church, as represented in the general council of Nice, so as to cause the members of that council to establish their annual festival of the passover upon Sunday. Paganism had prepared the Sunday institution from years before and the Papacy had now elevated it to supreme power to do its work till it

was accomplished. So we see it is a child of paganism and the Papacy its foster father.

We have proved that the Sunday festival in the Christian church had no Sabbatical character before the time of Constantine." We have also shown that heathenism, in the person of Constantine, first gave to Sunday its Sabbatical character, and, in the very act of doing it, designated it as a heathen, and not as a Christian festival, thus establishing a heathen Sabbath. It was now the part of popery authoritatively to effect its transformation into a Christian institution; a work which it was not slow to perform. Sylvester was the Bishop of Rome while Constantine was emperor. How faithfully he acted his part in transforming the festival of the sun into a Christian institution is seen in that, by his apostolic authority, he changed the name of the day, giving it the imposing title of Lord's day, I mean by this act the authoritive application of this term. To Constantine and to Sylvester, therefore, the advocates of first-day observance are greatly indebted. The one elevated it as a heathen festival to the throne of the empire, making it a day of rest from most kinds of business; the other changed it into a Christian institution, giving it the dignified appellation of Lord's day. It is not a sufficient reason for denying that Pope Sylvester, not far from A. D. 325, authoritatively conferred on Sunday the name of Lord's day to say that one of the fathers, as early as A. D. 200, calls the day by that name, and that some six different writers, between A. D. 200 and A. D. 325, viz., Tertullian, Origen, Cyprian, Anatolius, Commodianus, Victorinus, and Peter of Alexandria, can be adduced, who give this name to Sunday, just the same as the infallibility of the Pope was authoritatively confirmed in 1870 but was believed and practiced long before.

"No one of these fathers ever claims for this title any apostolic authority; and it has been already shown that they could not have believed the day to be the Lord's day by divine appointment. So far, therefore, is the use of this term by these persons as a name for Sunday from conflicting with the statement that Sylvester, by his apostolic authority

established this name as the rightful title of that day, that it shows the act of Sylvester to be exactly suited to the circumstances of the case. Indeed, Nicephorus asserts that 'Constantine, who considered himself quite as much the head of the church as was the Pope, directed that the day which the Jews considered the first day of the week, and which the Greeks dedicated to the sun, should be called the Lord's day. —*McClintock and Strong.*

"The circumstances of the case render the statements of Lucius and Nicephorus in the highest degree probable. They certainly do not indicate that the pope would deem such act on his part unnecessary. Take a recent event in papal history as an illustration of this case. Only a few years since Piux IX decreed that the virgin Mary was born without sin. This had long been asserted by many distinguished writers in the papal church, but it lacked authority as a dogma of that church until the Pope, A. D. 1854, gave it his official sanction. It was the work of Constantine and of Sylvester in the early part of the fourth century to establish the festival of the sun, to be a day of rest by the authority of the empire, and to render it a Christian institution by the authority of St. Peter."—*History of Sabbath, p. 350, Andrews.*

It should be observed, however, that the earliest mention of Sunday as the Lord's day, is in the writings of Tertullian; Justin Martyr, some sixty years before, styling it "the day called Sunday;" while the authoritative application of that term given to Sunday was by Sylvester, Bishop of Rome, more than one hundred years after the time of Tertullian.

I notice you say by implication in page 123, "Lord's Day," the idea of keeping a day means resting from work and giving the time solely to worship," but this you say the pagans never did. No, we do not claim it and never did that I know of. I never heard one of our posted men claim such a thing. Some of the common people might have gotten that idea. I never heard you say so while you were among us. Though of course, I do not know what you believed. You, in this, get up a false issue and then disprove it so you make it appear that we are down because you down this man of your own make. As you have said that is the subject of which the most intelli-

gent people know but little and the common people practically nothing, you think this is the reason we get them to believe with us. Of course, then, you would not expect our common people to know much about it. Well, do not set them up as representatives of us and think you have met our real views by framing your arguments for them. I am glad that you have defined your meaning of keeping a day, viz; resting from work. Where do you find for the first three hundred years of the Christian era that the professed Christians kept the first day of the week by resting? Here is testimony after testimony, the best the world has, showing that this is a serious mistake. No, instead of that they kept Sunday just like the pagans observed it—as a festival day—that is the very thing that identifies it as a heathen institution. We have shown that the heathen had a great banquet; it was a day of mirth, etc. Just the opposite of God's rest day or Sabbath. They, these Christians, followed the direction of this heathen god, the sun, and the example of his worshipers, instead of following God's directions and the example of the apostles. This is just the point, you carry the idea that we teach that Sunday was a day of rest among the pagans. In fact you say so on page 121. Then you say, "The simple fact that Sunday was dedicated to the sun or was sacred to the sun does not furnish the slightest evidence that the people ceased from their work on that day," and we do not believe they did abstain from labor any more than we abstain from labor on holidays. They had a law and custom to adjourn their courts and relieve their public men from their duties on that day, and it took these Christians nearly two hundred years after to get their festive day (Sunday) up to the standard of these heathen, and then away down after that (Constantine's time), in the time of Theodoric, King of the Goths, the council of Arragon, 518 (nearly two hundred years), had to pass a decree "That no bishop or other persons in holy orders should examine or pass judgment in any civil controversy on the Lord's day."—*Morer "Dialogues on Lord's Day," p. 263.*

So you see they had not gotten along very far with it

then, when even their bishops had to be held up to stop public business on Sunday. Do you suppose their subjects in their dioceses were not doing their labor? Then, as we have seen, there was the decree of the Pope Leo, that all should rest and cease from labor on that day and the Emperor Leo soon after this, 469, issued his decree to help the Pope carry his edict into effect. Justin Edward's Sabbath Manual, p. 123.

He put forth the following decree: "It is our will and pleasure, that the holy days dedicated to the most high God, should not be spent in sensual recreations, or otherwise profaned by suits of law, especially the Lord's day, which we *decree* to be a venerable day, and therefore free it of all citations, executions, pleadings, and the like avocations. Let not the circus or theatre be opened, nor combating with wild beasts be seen on it . . . If any will presume to offend in the premises, if he be a military man, let him lose his commission; or if other, let his estate or goods be confiscated." And this emperor determined to mend the breach in Constantine's law, and thus prohibit agriculture on Sunday. So he addes: "We command therefore all, as well husbandmen as others, to forbear work on this day of our restoration. This statement was given by Emperor Leo, found in "Dialogues on the Lord's Day," p. 259. Then of the fifth and sixth centuries, Heylen bears this testimony, "The faithful being united better than before, became more uniform in matters of devotion; and in that uniformity did agree together to give the Lord's day all the honors of an holy festival. Yet was not this done all at once, but by degrees; the fifth and sixth centuries being well-nigh spent before it came into that height which hath since continued. The emperors and the prelates in these times had the same affections; both being earnest to advance this day above all others; and to the edicts of the one and ecclesiastical constitutions of the other, it stands indebted for many of these privileges and exemptions which it still enjoyeth."—*Heylen's History of the Sabbath, part 2, chap. 4, sec. 1.*

But Sunday had not yet acquired the title of Sabbath. Thus Brerewood bears testimony: "The name of the Sab-

bath remained appropriated to the old Sabbath; and was never attributed to the Lord's day, not for many hundred years after our Saviour's time." And Heylen says of the term Sabbath in the ancient church: "The Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever for a thousand years and upwards, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no day but Saturday." Dr. Francis White, Bishop of Ely, also testifies: "When the ancient fathers distinguish and give proper names to the particular days of the week, they always style the Saturday, *Sabbatum,* the Sabbath, and the Sunday, or first day of the week, *Dominicum,* the Lord's day." Of Sunday labor in the eastern church, Heylen says: "It was near nine hundred years from our Saviour's birth if not quite so much, before restraint of husbandry on this day had been first thought of in the east; and probably being thus restrained did find no more obedience there than it had done before in the western parts." Of Sunday labor in the western church, Dr. Francis White thus testifies: "The Catholic church for more than six hundred years after Christ, permitted labor, and gave license to many Christian people to work upon the Lord's day, except at such hours as they were commanded to be present at the public service by the precept of the church."—*Treatise on the Sabbath, p. 202.*

Then also Morer justifies this Sunday labor in the following terms: "If we read they did any work on the Lord's day, it is to be remembered that this application to their daily tasks was not till their worship was quite over, when they might with innocency enough resume them, because the length of time or the number of hours assigned for piety was not then so well explained as in after ages. The state of the church is vastly different from what it was in those early days., Christians then for some centuries of years were under persecution and poverty; and besides their own wants, they had many of them severe masters who compelled them to work, and made them bestow less time in spiritual matters than they otherwise would. In

St. Jerome's age their condition was better, because Christianity had got into the throne as well as into the empire. Yet for all this, the entire sanctification of the Lord's day proceeded slowly: and that it was the work of time to bring it to perfection, appears from the several steps the church made in her constitutions, and from the decree of emperors and other princes, wherein the prohibitions from servile and civil business advanced by degrees from one species to another, till the day had got a considerable figure in the world. Now, therefore, the case being so much altered, the most proper use of citing those old examples is only, in point of doctrine, to show that ordinary work, as being a compliance with providence for the support of natural life, is not sinful even on the Lord's day, when necessity is loud, and the laws of that church and nation where we live are not against it."—*Dialogues on Lord's Day, p. 234.* This is what the first Christians had to say for themselves, in the works they did on that day.

Now we will go clear back to Eze. 8: 16, "And he brought me into the inner court of the Lord's house; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Clarke says: "This was probably the representatives of the twenty-four courses of priests with the high priest added making twenty-five." This was plainly the Persian worship as their turning of their faces toward the east plainly shows they were worshiping the rising sun. This was the very thing forbidden by Moses in Deut. 17:23. "If there be found among you within any of thy gates which the Lord thy God giveth thee, man or woman, that hath wrought wickedness in the sight of the Lord thy God, in transgressing his covenant, and hath gone and served other gods, and worshiped them, either the sun, or moon, or any of the host of heaven, which I have not commanded" . . .

We see the sun worship dates back to Moses. It seems to be the great competing and counterfeit god from the very first. It was evidently the chief and ruling false god among all and in all pagan times from that day till A. D.

and on. We can hardly make this statement too strong—we find it in Egypt, Babylon, these most ancient countries, notwithstanding there is but little history that gives us a very clear view of the subject. We know Moses would not have enacted a severe law against something that did not exist. These facts show the natural proneness of the human heart. I should want to place a double guard at the door of my heart against anything and everything of this kind or anything of that name or of its most distant kind. Sun worship was introduced into Rome (B. C. 320). We have traced this festival to 208 B. C. (Cyclopedia Brittanica). How much farther back it goes this authority fails to tell us, but we know the worship of the sun went clear back to the days of Moses. This public festival was held yearly, at least. According to the best authority we have from those *ancient* heathen they had many festivals and evidently they had them monthly or oftener, but this is enough. If we as a people only had one public convocation or meeting on the Sabbath during the year it would not follow that we only observed one Sabbath in the year for sun worship consisted not of abstaining from labor but turning their faces to the east and offering their prayers. It is not likely that our history would or could take notice of such worship any more than it could affirm that I prayed every morning. This festival was a public exhibition of their reverence for this day consecrated to their chief god the sun and this is a sufficient foundation for our five witnesses to make their strong statement which they have made. We might produce many more such as Webster, who says, *"Sunday,* so called, because this day was anciently dedicated to the sun or its worship." I ought not to be called upon to prove the truthfulness or the feasibility of such witnesses. Notice, Elder, your witnesses had in mind your main questions which were about the week, and your question was, had they any regular week day of rest or regular weekly festival or regular week day of assembly or a special day of the week when individuals went to the temple to pray and make offerings? See "Lord's Day," p. 105. Why, who claims they had? Yes, I think our five will compare favorably with your five if they in reality disagree.

Look at Kitto, a man who is quoted by Dictionaries, Encyclopedias, etc., who says, "The division of time by weeks is one of the most ancient and universal inventions and prevailed all over the east from the earliest periods."

McClintock and Strong, who say, "John Kitto, one of the eminent Biblical scholars of this age. Dr. Kitto's services to the cause of scripture learning were great in his own sphere and his origination of his Encyclopedia marks an epoch in Biblical literature of England. Our own work not unfrequently is dependent on his labors. He was a marvel of self education."

We do not claim the heathen rested from their labor only as I have spoken and those Christian fathers observed the Sunday just as the heathen observed their feast days. Then we find them in some places fusing with Jews and Christians and the Jews giving up their old festivals for the heathens. From the words of Tertullian, in defense when called a heathen, we get these facts. That there were some grounds for this accusation and so he states their charges and answers them and from these we get certain facts that he recognizes as truth: "Oh, better fidelity of the nations to their own sects, which claims no solemnity of the Christians for itself! Not the Lord's day, not Pentecost, even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians. We are not apprehensive lest we seem to be heathen." "If any indulgence is to be granted to the flesh, you have it. I will not say your own days, but more too; for to the heathen each festive day occurs but once annually; you have a festive day every eighth day." You see from this that Tertullian recognized different sects among the heathen to whom he addressed these statements. "If any indulgence is granted to the flesh you have it, I will not say your own days, but more too," yes, they were paying respect to more than their own days, yet they claim no solemnities of the Christians for themselves that is they were not observing any of these feast days because of their Christian origin lest they be called Christians, but they were observing what they called the eighth day, after the old heathen style, this

was in addition to their yearly festival and we have already learned that the Romans had a week of eight days and at first the eighth day was called a market day.

According to Moshiem's Historical Com., cent. IV., sec. 7, up to 323 A. D., he says, "he [Constantine] combined the worship of Christ with the ancient gods," but before this he had only adopted the opinion that Christ ought to be worshiped and this command or law of his as all must see has a plain and clear reference to the heathen day observed in some way, in the heathen world at least at that time.

If Webster is good authority, then we see that it is the very day anciently dedicated to the sun. It makes no difference in this argument if they only did it occasionally, also if Dr. Jennings is right (Book 3, chap. 1) who says, "The day which the heathens consecrated in general to the worship and honor of their chief god the sun, which according to our computation was the first day of the week." Then Verstegens' Antiquities, page 10, "The most ancient Germans being pagans and having appropriated the first day of the week to the peculiar adoration of the sun." Morer's Lord's day, pp. 22, 23, "Sunday being the day the Gentile solemnly adored that planet and called it Sunday."

Now we will show that either by accident or design, under the overruling power of a mighty God, he allowed the Catholics to confess the truth on this point over their own signatures. and all we do is to show their own confession. We had no hand in forcing them to make it. They have made it voluntarily, and left it on record as public property without adding a word of explanation and it is a little late to ransack their archives to find some reasonable explanation that they meant something they did not say and at the same time challenge the Protestants for a scriptural text to prove it.

Let us hear from your witness, the Catholic Dictionary of which you say, "there could be no better Catholic authority." Article, "Sunday." "The precept of observing the Sabbath was completely abrogated in the Christian church. In commemoration of Christ's resurrection the church observes Sunday. The observance does not rest on any positive law of which there is no trace. Sunday is of

merely an ecclesiastical institution dating, however, from the time of the apostles. Such is the opinion of *St. Thomas."*

They do not claim any positive law but do claim definitely that it is an ecclesiastical institution dating from the time of the apostles and lastly that this is St. Thomas's opinion, and that is all that they claim and we all know where a doctrine rests simply upon opinions that the church who holds thus lays the ground work for different opinions and so we will see them cropping out and this is in reality about your belief, for you adopt the fundamental of this belief which is not a Baptist doctrine.

Now let us see some other Catholic opinions. After quoting Acts 20:7 and 1 Cor. 16:2 "neither the one nor the other tells us that the first day of the week was to be hence forward the day of worship and Christian Sabbath so that truly the best authority we [Catholics] have for this is the testimony and ordinance [a statute, law, edict or decree, Webster] of the church."—*Catholic Christian Instructed, p. 211.* Now what does it lack? They say themselves they have no positive law, so that truly this is the best authority they have for this point that is, the testimony and ordinance of the church. They do not claim they have any ordinance in the Bible, so you see they direct you to the church for that ordinance and that is their authority and without it they have no authority, and further they absolutely deny that there is any *other* authority and challenge the Protestants to show any other authority. And also says Sundays and holy days all stand on the same foundation, viz., the ordinances of the church.

Hear another, "We Catholics have precisely [what does 'precisely' mean? Webster says, 'with exact conformity'] the same authority for keeping Sunday holy instead of Saturday as we have for every other article of our creed; namely, the authority of the church whereas you who are Protestants have no authority for it whatever. For there is no authority for it in the Bible and you will not allow that there can be authority anywhere else."—*The Shortest Way to End Disputes About Religion.*

But you, Elder C, say, they claim scripture authority. Do they? Then you say "all these high Catholic authorities agree." Lord's Day," p. 92. They positively say there is no authority for it in the Bible and the only authority is the church as here given and the church referred to is the author of *every article* of their creed and every one of them comes down to us away this side of the apostles' day and they themselves admit many of them originated this side of the apostles' day. So this will show what this author means by the church. However, when they come to try to give force to their creeds they endeavor to run every one back as far as they can so they try to run the succession of Popes clear back to Peter but we have them confessing in this case above that there is no authority in the Bible, which they would not dare to do in Peter's case.

Elder, your "Catholic Dictionary" says "The precept of observing the Sabbath was completely abrogated by the Christian church." How? This other Catholic would answer, by the passing of an ordinace to this effect. But now we will hear another one. "You ought to produce some portion of the New Testament in which this fourth commandment is expressly altered or at least from which you may confidently infer that it was the will of God that Christians should make the change." You see this high authority. Do not believe that you can even infer it from any testimony from the New Testament. But your authority says it was completely abrogated. How? Expressly no, by an inference from Acts 20:7 and 1 Cor. 16:2. No. How then? "by an ordinance of the church."—*Cath. Christian Instructed, page 211.* "In profaning Saturday they [Protestants] violate one of God's commands which he has never clearly abrogated." Then if it has been abrogated in the view of this authority God did not do it but your Dictionary says it was completely abrogated. John Ireland said it lapsed with the Mosaic law, that is, it was annulled. Do these Catholics that we have referred to quote the same texts to indicate the change that Protestants do? Do they claim scripture authority for it? You must say "no." You will, at least you ought too, change that statement of yours on page ninety-two already referred to. "Doctrinal Cate-

chism says: "*Question*: Have you any other way of proving that the church has power [When? Now 1916 A. D. or at the time when this was written] to institute festivals of precept?

"*Answer*: Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no scriptural authority."

We have already learned that we have only the ordinance of the church. Now let us look at these statements and see if we can understand the real difference between them. You know in common court you are not allowed to ask your client's witnesses what is termed a leading question for that is a sly way to suggest what kind of an answer you want, but you can ask in cross examination of the witnesses on the other side any question so as to get the full bearing of their first statements. But the testimony of the best man in the world given in answer to questions propounded to him does not go very far without a cross examination. These questions and answers of yours are that sort of questions; viz., leading questions and would not be allowed in common courts. If you had asked for information without presenting it in this leading form and they had presented you with some of their literature giving that information it would not be so objectionable.

Now look to the other side. Here are their questions asked and answered by themselves. Evidently to teach the uninformed in the most effective way their belief, their faith, their doctrine and in some of these catechisms and questions also to show the weakness of Protestantism. So there we have their deliberate and voluntary statements by which they, this high and representative authority in the church, are willing to be tried and judged. How can you say (p. 98) "They [Catholics and Protestants] all agree that the change in the day was made by the apostles." Then say (p. 99) "I do not argue as to whether they are right or not." Then go right on quoting Methodist, Baptists, etc., to show they all agree and answer the question. When was the

change made? "Just the same" as Catholics. "Catholics claim just the same as Protestants do, that the change . . . was made by the apostles." What do you argue if you do not argue that?

Quoted from the *Review and Herald Extra 1916.*

## A CHALLENGE TO PROTESTANTS.

The *Catholic Mirror*, the official organ of Cardinal Gibbons, in its issue of June 12, 1897, reports a discourse by Father O'Keefe, delivered the Sunday before, in which some very grave charges are made from the Roman Catholic standpoint against Protestants in general. Mr. O'Keefe gives a concluding summary of a series of discourses he has been delivering in answer to some sermons of a Protestant pastor in Baltimore. The pastor maintained the Protestant doctrine that "the Bible is the word of God, his mouthpiece to us—our guide and our treasure."

Mr. O'Keefe, on the contrary, held, in accordance with the established Catholic view, that the Bible is not a sufficient rule of Christian faith, but that it must be supplemented and supported by the traditions, interpretations, and authority of the Catholic Church.

True Protestants believe, as stated by Chillingworth, that "the Bible only is the religion of Protestants." And when this fundamental principle is assailed in such strong terms as those employed by Mr. O'Keefe, it is important that every Protestant shall closely examine the foundations of his faith and practice, and be assured of the ground on which he is standing.

The following quotations are extracted from the report of Father O'Keefe's discourse, omitting such portions as are so personal and local in character as to be wanting in interest to the general reader. Mr. O'Keefe says:—

"[Reverend ————] affects to believe it [the Bible] to be the embodiment of God's will toward man addressed him under that form, as expressed within its pages and covers . He pretends to cherish it beyond every earthly treasurer; he proposes to look to it for counsel and instruction in all that appertains to the present and future life. In

a word, he almost imagines he hears the voice of God speaking through its pages. He is merciless against all gainsayers who would disparage or seek to detract its divine origin. And yet this Reverend ————, with his ecstatic and almost idolatrous worship of his Bible, if we take his word for it, has, I boldly assert, proved himself a base traitor to his own avowed principles; and abandoning that highly cherished boon and spiritual gift and treasure, has, with a treachery unparalleled in the annals of human sophistry, delivered himself and his following over to the Catholic Church, as surely as Judas sold his Master for thirty pieces of silver—a church that he never ceases to stigmatize and revile. . . .

"With the piercing appeal made with so much agonizing pathos, 'Have we no Bible that logic and priests cannot destroy?' before our minds, let us seek a correct appreciation of its sincerity.

"Before, however, doing this, let us investigate the true inwardness of this frantic appeal.

" 'The Bible is the word of God, his mouthpiece to us—our guide and our treasure. We clasp it to our heart of hearts daily, as did once—and ever after—the great Luther, when he discovered for the first time the chained copy in the library. It is the direct expression of 'the way, the truth, and the life,' to us and all evangelical Christians. Without it and its soothing influences we should be lost both here and hereafter, etc.' "

"But this consoling picture happens to have a reverse side also; and as Dr. ———— has put it so aptly, 'The great purpose of Protestant ministers must be to uphold the inspiration of the Scriptures,' let us calmly inquire as to the record of the same Protestant ministers for more than ten generations, touching their respect for, and adherence to, the lessons of their inspired guide. Let me ask what teaching of Protestantism is more impressively inculcated by the ministers, 'in season and out of season,' than the sanctification of the Sabbath? There is no lesson better coined in the Sunday school; none from the pulpit more energetically impressed than this, grounded in indelible char-

acters on every page of our Bible. And yet a greater mockery, delusion, and snare was never before sought to be palmed off on the unsuspecting masses of Protestantism.

"Open the Bible with the book of Genesis,—when God rested from creation on the seventh day, called thereafter Sabbath, *because* God rested on that day,—and peruse every page of the Old Testament, and the New to the last page of the Revelation, and point me a single passage or word in the Bible that deviates in the slightest point from the day of rest taken by the Creator, in the divine injunction, not only authorized but actually kept by the Master and his apostles.

"The Hebrew people have undeviatingly handed down this day of rest by keeping it every week since the command, 'Remember the Sabbath day, to keep it holy,' was promulgated, until last Saturday. They have the divine injunction for this obligation in their Bible, which they hold to be God's word; and it is equally certain that for over sixty years from the origin of Christianity, of which the Gospels and the Acts of the apostles are, in the estimation of Protestants, divine witnesses, no word or act from the Master or the apostles has ever furnished any indication of a change of day. . . .

"Just here we are reminded furthermore of the jeremaid of the Reverend Doctor, 'Have we no Bible that logic and priests cannot destroy?' I answer emphatically, You have a Bible, whether a divine or human work you cannot say, *which you have been persistently antagonizing every week of your life.* That guide and teacher of yours, which you hypocritically profess to regard as the word of God, orders you, under severe penalties, to keep the Sabbath day; that day first kept by the Redeemer every week while on earth; the same day kept to this hour by the Hebrew people, who in this particular are consistent followers of their and your Bible. Let me here ask this redoubtable champion of Protestantism whether he and his blinded followers *have once obeyed* during their whole lives this highly *treasured teacher.* I can answer for him and them most emphatically, No! What excuse or subterfuge can be offered by them in palliation of this lifelong infraction of a commandment which God himself calls a perpetual covenant?—None whatsoever.

And does he not declare that the penalty of its infraction is death?—All this is undeniable. But have they no excuse to offer for their treachery to their inspired teacher?—None whatsoever.

"All Protestantism stands this day before the world convicted of the grossest treachery toward their teacher, the Bible, without the shadow of excuse for their treason. And what is far worse, they have abandoned their divine guide, the Bible, and accepted the practice of the Catholic church, which they stigmatize as a corrupt organization, steeped in error, while their own action in this particular brands them as the most illogical, self convicted organization on earth.

"Before concluding this discourse, I will take occasion to address my remarks to Dr.———— personally

"You cannot help feeling, now that you have entered on the recent controversy, altogether unequipped with the qualifications necessary, whether natural or acquired. And I would at his juncture suggest that, as an honest man who has the courage of his convictions, you have no resource left other than to apprise the good people who look to you for guidance, of the fact that a change has come over the spirit of your dream, which I will take the liberty to outline for you. . . .You may use the following words or their equivalent in your own language:—

" 'Brethren, you are well aware of my recent encounter with a Catholic priest touching the origin of our dearly cherished teacher, the Bible. . . . *Did you ever suspect that you had never once kept the Sabbath of the Lord?* When I recall the earnest appeals made by me from this and other pulpits to my people to sanctify the Sabbath, and my manifold severe remonstrances against its desecration, I feel mortified beyond expression that all my eloquence has been misspent and misapplied. Our Bible *teaches absolutely* that the Lord's Sabbath is *Saturday, not Sunday; and we have never kept Saturday.* Thus we are stranded high and dry by our apostasy in abandoning our teacher, the Bible, and borrowing Rome's day. But what are we to do in the future? We may as well view the situation squarely.

" 'We can go on as ever, living down public sentiment

and sound logical principles, but where is the truth—where the honesty involved in such a proceeding? This would be arrant hypocrisy. On the other hand, if we adhere to its teaching, it is necessary as honest men to brave all opposition, and decide on obeying God's command to keep with the Jews the Bible Sabbath, and meet hereafter each Saturday, instead of Sunday. Honesty and truth demand this course.

" 'But there is still another alternative left. We are indebted to Rome for the Sunday arrangement. . . . Let us give her a hearing. If her claim can be maintained, we are no longer without a divine teacher, and that teacher secures us the possession of Sunday. 'All's well that ends well.' "

Such a challenge as the foregoing, thrown into the face of the Protestant world by a representative of the Catholic church, should receive the candid consideration that the importance of the subject demands. We should investigate this matter, and on finding that the papal claim is true, should return to the Word of God, and reverently observe the seventh day, the Lord's Sabbath, instead of the first day of the week as substituted by the Church of Rome.—*Review and Herald.*

"We, too, no longer observe the ancient Sabbath, but Sunday in its stead; but then there is this important difference between us, that we do not pretend, as you do, to derive our authority for so doing from a book, *but we derive it from a living teacher,* and that teacher is the church. Moreover, we believe that not everything which God would have us to know and to do is written in the Bible, but that there is an unwritten word of God, which we are bound to believe and obey, just as we believe and obey the Bible itself. This living teacher is the church and is alive today so no part of our authority is lost. We have all we ever had.

"We, Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed, namely, the authority of the church of the living God, the pillar and ground of the truth."—*Rev. Robert Manning in "The Shortest Way to End Disputes about Religion," p. 19.*

You admit on page 76, that the Catholics claim they changed the Sabbath. You say, "They assert they did and leave it there. . . . They offer no proof." How can you in the face of this, affirm on page 94, "That they go to the apostles and early Christian fathers as proof," and so put the question "beyond doubt." What question? That they changed the Sabbath. You quote Cardinal Gibbons on page 91 as the next highest authority in United States. So we will see what he does say on this question. This is not a private letter where a writer is inclined to please his correspondent, but is written for the public eye, for the instruction of his church and the defense of his faith.

"Reason and common sense demand the acceptance of one or other of these alternatives; either Protestantism and the keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."—*Catholic Mirror, December 23, 1893.*

The Catholic Mirror—(Cardinal Gibbons' official organ): "The Catholic Church for over one housand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*September 23, 1893.*

John Gilmary Shea: "Sunday as a day of the week, set apart for the obligatory public worship of Almighty God, . . . is purely a creation of the Catholic Church."—*Am. Cath. Quar. Review, January,* 1883.

"Plain Talk for Protestants": "The observance of Sunday by the Protestants is an homage they pay in spite of themselves to the authority of the (Catholic) Church."—p. 213.

We all can see they do not hold that there is any Bible authority for the change of the Sabbath. The only authority they claim is the authority of the Catholic church. They tell us in plain terms that we repudiate the only authority there is for the change. They repeat it over and over again. Of course they claim that the church is guided by the Spirit of God. They claim Protestants go against the plain

letter of the Bible and further say they have not even enough on which they could confidently rest an inference and still further in stating the difference between us [Protestants] and them, they say, we Catholics do not pretend to derive our authority from a book but from a living teacher and that teacher is the *church*. They also say that God has not written in the Bible all he would have us know and do and there is an unwritten word which we are bound to believe the same as the Bible. They claim they changed the Sabbath and further that they are the only authority that could change it. See further, "did the church have power to change it?" Notice the answer, "Certainly since the Spirit of God is her guide. Had she not such power she could not have done what all modern religionists agree she did do." They say we Catholics have precisely the same authority for keeping Sunday instead of Saturday as we have for every other article of our creed, namely the church. Why do you try to make it appear that they claim any other authority. Why should they want to change this open confession? It is too late now as this has identified them with that wicked power in Dan. 7:25 and it is no use to try to explain that they do not mean what they said or said what they do not mean.

Then in the face all these facts you tell me that the church of Rome, the papacy or the Pope himself had nothing to do with the change of the Sabbath! Victor, Bishop of Rome, was the first who assumed the authority over all the churches and gave the first edict concerning Sunday, placing the Passover festival on Sunday. This was objected to by the churches of the East at that time, but was endorsed by Sylvester, his successor and carried out later through Constantine at the Nicene Council in A. D. 325. However it was taught and practiced over one hundred years before this in the Roman diocese.

Sylvester was the one who established the name, "The Lord's Day," as the rightful title of the first day by his apostolic authority and as Niciphorus asserts, Constantine directed it should be so called. Eusebius, who lived and wrote at this time, says: "We [evidently including Pope Sylvester and Emperor Constantine, who were active leaders

in authority] have transferred the duties of the Sabbath to the Lord's Day." Augustine, A. D. 365, says: "The holy doctors of the church have decreed that all the glories of the Jewish Sabbath is transferred to it [Lord's Day]. You say they had nothing to do with it. Let us therefore keep the Lord's Day as the ancients were commanded to do the Sabbath."—*Sabbath Laws.* Justin Edwards says in his words, *"Sabbath Manuel," p. 123,* that Pope Leo, A. D. 450, decreed: "We ordain according to the true meaning of the Holy Ghost and of the apostles as thereby directed, that on the sacred day wherein our own integrity was restored, all do rest and cease from labor."

Emperor Leo, A. D. 469, to make the decree effective put forth the following edict, "It is our will and pleasure that the holy days dedicated to the most high God should not be spent in sensual recreations or otherwise profaned by suits of laws. Especially the Lord's Day which we decree to be a venerable day and therefore free it of all citations, executions, pleadings and the like avocations. Let not the circus or theatre nor combating with wild beasts be seen on it. If any presume to offend in the premises, if he be a military man let him lose his commission, or if any other, let his estate or goods be confiscated. We command all as well as husbandmen to forbear work on this day."—*Dialogues on the Lord's Day, p. 259. Morer.*

Peter Heylyn says, "The faithful did agree together to give the Lord's Day all the honor of an holy festival, yet this was not done all at once, but by degrees."—*Treatise of the Sabb., p. 73, edition 1631.*

Then came the decree at the Council of Aragon, A. D. 518, then at the Third Council of Orleans, 538, in the twenty-ninth canon we read: "The opinion is spreading that it is wrong to ride, drive or cook food," etc., but it was decided that agricultural labor ought to be laid aside. Then in 588 another council decreed on the same line, also in 589 a council at Narbon forbid "all persons whatsoever to do any servile work on the Lord's day and if any disobey this canon he shall be fined, or if a servant, lashed." The King to strengthen this decree added that the rich were to be punished by the loss of their property, and the poorer to be

banished. This surely is enough to show they had something to do with it.

A. Campbell, (Baptism, p. 15) speaking of the different Protestant sects, says:

"All of them retain in their bosom in their ecclesiastical organizations, worship, doctrine, and observances, various relics of popery. They are at best a reformation of popery and only reformations in part."

We, all of us should be careful, yes very careful lest we make the same fatal mistake, thinking we are following the Lord when we are following the professed representatives, the vicar of the son of God, the man of sin.

I will say this as I have said, you my brother, are on a wrong platform and viewing this subject from that viewpoint you get it perverted. You see these Cardinals believe that they can trace an unbroken succession from the present Pope clear back to Peter and they would argue the basic principles of their doctrines in the same way, but believing as they do, it does not make any difference whether it is Leo X or Peter, they believe it all the same, for they think the holy doctors of the church are just as infallible as Peter and just as good authority. We are in danger of accepting unreliable statements for they harmonize with our idea so we feel we must defend them at any cost. As to your source of the proof of your contention it is very unreliable just as Clarke says, "they blow hot today and cold tomorrow," because men who live in the same town or even in the same church at the same time do not always believe alike and bear the same testimony and the same man often believes one thing today and something very different next year, like yourself and Tertullian who believed the law unchangeable and the seventh day Sabbath not abolished by Christ, then afterwards believed it was changed and the first day introduced in its stead—this would be the kind of a testimony you would bear.

Now what could you prove by the books you have written the last fifty years? Would they prove the people kept Saturday or Sunday or that some of the people kept one day and some kept another day? Then which day would you take, which practice would you follow, Sunday or Sab-

bath? Would you spend any time to find out what the practice of the people has been or would you spend your time to find out the reasons for the practice?

I will risk the Bible standard wherever it may land me. I will cheerfully go wherever it leads, for I know there is salvation in it, if we "receive it not as the word of men but as it is, in truth, the word of God which effectually worketh also in them that believe." 1 Thess. 2:1. Mark you, my brother, "for it is God that worketh in you both to will and do of his good pleasure." Phil. 2:13. Then we are able to work out our salvation, and we see man's word is not like God's, which commences on the inside and works outwardly, for man's word commences on the outside and has to be worked in and it takes ages and repeated efforts with the strong arm of the decrees of Emperors, decisions of Councils, edicts of Popes, and the popular influence of the world and after all goes down just as soon as you remove these supports, so that you must keep bolstering it up by statutes to have it stand. But not so with God's word. The institutions founded on them rally again and again when the oppressor's hand is removed. I am now reminded of Robinson, the historian of the Baptists. In his researches he found records of many who suffered martyrdom cheerfully because of their faith and confidence in the word of God and refused to recant. One in particular he tells of, Francis Davidis. "He was a man of learning address and piety and reasoned in this part of his life more justly on the principles of Reformation than many of his cotemporaries.

"In 1563 he invited several learned foreigners to come into Transylvania for the purpose of helping forward the reformation and these were Baptists and through their industry and address the prince, the greatest part of the senate and a great number of the ministry and a multitude of the people went heartily into their plan of Reformation, and they became by far the most numerous party, and was put into possession of a printing office and an Academy and the Cathedral was given to them for a place of worship. They formed their own churches according to their convictions. They persecuted no body, allowed the same liberty to others,

Catholics, Lutherans and Calvinists. . . . And they had perfect freedom."—*Chap. 16, p. 630.*

"He kept holy the seventh day Sabbath and believed it . . . . and like an honest man, what he believed he taught, but the Catholics, Lutherans and Calvinists believed him a turk, a blasphemer and an atheist. . . . By what means the supreme searcher of hearts only knows, but by some methods till then unknown in Transylvania the old man was arrested and by the Senate condemned to die." He says many have been blamed for the death of Davidis, but perhaps the secret springs of this event may never be known till the judge of the world maketh inquisition for blood. Then he says, "these were all of the same sentiments as Davidis and many more of different ranks who after his death in prison defended his opinion, Paleologus was of the same mind but fled to Moravia, but was caught by the emperor at the request of Pope Gregory XIV and carried to Rome, where he was burnt for a heretic. He also was an old man."—*Id.*

Moshiem refers to these same events, calling this people a sect. Book 4, cent. 16, sect. 3, part 2d. I have cited this to show you here were true Christian men who would suffer martyrdom before they would give up their only rule of faith and practice and adopt a Roman standard, the Bible and tradition. They well knew there was power in God's word to speak a world into existence, "He spake and it was done; he commanded and it stood fast," while the traditional word could not make the smallest spear of grass live. They chose rather to trust in that word that could hold up "the world by the word of his power." Heb. 1:3. That was that same word "that was wrought in Christ and raised him from the dead." Eph. 1:20. It was life giving power so full of hope and trust that they cheerfully met their doom and so I shall not be easily turned away from a truth that has stood the test so long.

On *"Lord's Day,"* p. 199 you say that you have proved that Christians had kept Sunday as a sacred day centuries before the time of Constantine. We will take your own definition of keeping a day by your endorsement of a quotation, viz: "The idea of keeping a day means resting from work and

giving the time to worship." Elder, you have not, and you can not cite us an ancient author that says any such thing concerning first day. The facts are that centuries passed before they pretended to abstain from labor. Tertullian barely referred to the idea of resting and also endorsed the idea of mirth and banqueting on Sunday, and all know that Constantine allowed labor on the venerable day of the sun. Council after council, edict after edict, and decree after decree for centuries after Constantine was passed before labor was abstained from. Heylyn says it was nearly nine hundred years from our Saviour's birth . . . before the restraint of husbandry had been first thought of in the East. The day was kept just like the heathens kept it and no more as they abstained from holding of courts and public business.

You use the names pope and papacy interchangeably (p. 98). Papacy means the official head of the Roman church and the Pope is the head, so evidently they do mean about the same. You use these words Pope and Papacy in four different ways and we agree with you in a measure.

*First,* you say it meant for centuries after Christ, the same as pastor, and was applied as the common name for all priests both in the Roman and Greek church.

*Second,* "it was later in the west gradually restricted to Bishops" (p. 79). That was about the time of Constantine and Sylvester. Then Victor and Sylvester were Popes.

*Third,* you recognize another kind without giving name. You say the Greek is the mother church and the Roman was a mission church (p. 149). Then you say the "Greek church founded and supported it as a Greek mission for nearly three hundred years" (p. 83). This will land you into the fourth century about to the days of Constantine and Sylvester the Pope. Same as above.

*Fourth,* you introduce another kind which you intimate is the modern kind and hence you would like to confine us to that kind, viz: "In 1073, Gregory VII, in a council prohibited the use of the title Pope by anyone but the Bishop of Rome. So then, the Pope as that term is now used did not exist till hundreds of years after the time fixed by Adventists for the change of the Sabbath. So it could not have been

changed by the Pope," (p, 79). Another overdrawn fact.

Well, why do you want to confine us to any one of these terms as used at these different times? Mark you, this gives us a chance in any one of these periods to make good our contention. But when you limit us to the use of the term Pope, restricted to the time after Gregory's prohibition in the year 1073, then from Gregory the Great, (Gregory I), A. D. 590 (and even before) there were no Popes for five hundred years after. None of these Gregories were Pope till Hildebrand. No popes till after 1073. How well does the Elder agree with history, with cyclopedias and all standard authors! He has not dared to risk his reputation to attempt to tell us in just so many words who the first Pope was. True to the whole tenor of his book he will intimate, then attempt to build an argument upon it and have his readers believe all such, knowing as he has said, that the common people know nothing about it and the learned know but little.

See the contention of Gregory and patriarch John of Constantinople who had declared himself to be the Universal Bishop. But "Phocas the Emperor re-established the supremacy of the see of Rome over all other sees."—*McClintock and Strong, Article Gregory.*

This contention had been going for more than one hundred years ever since the Council of Constantinople, 381, which gave the precedence of honor to the see of Constantinople next after Rome. But this decree was not endorsed by Rome. Yet the authority of the Bishop of this Capitol City (the imperial residence) naturally became stronger till the Council of Chalcedon in A. D. 451, and not only confirmed the former precedence but added the diocese of Thrace, Asia and Pontus. McClintock says, "Pope Leo the Great would not recognize it, that Constantinople should be next in authority" (*article, "Greek Church"*) and so this kept on growing till 484 when Pope Felix, who now occupied the chair, excommunicated Acacius (the patriarch of Constantinople) and the emperor, and so this stood for thirty-six years, A. D. 519. Then the withdrawal of this excommunication by Pope Hormisdas involved a com-

plete acknowledgement of the supremacy of the Roman pontiff. But the rivalry kept on between them.

This was in the days of Leo the Great who took the chair in 440 and all authorities call him a Pope, the same as Gregory who was installed 590. All between these two were called Popes, Felix III and Hormisdas, etc. They were no less popes than Hildebrand, Gregory VII, but they were not so wicked. "The edict of Valentinian served as a sort of a charter in virtue of which the Roman Bishops exercised for centuries undisputed jurisdiction over France, Spain, Germany and Britain. In the East the struggle was much more complicated."—*McClintock and Strong.*

"Eutyches was anathematized and excommunicated in A. D. 448, by the Synod of Constantinople. Eutyches sought redress by soliciting the Bishops of Alexandria and Rome. Alexandria espoused his cause eagerly. Leo wrote a letter to Flavianus." — *McClintock and Strong, article, "Leo."*

"They called a council at Ephesus, 449, to settle this matter. Leo sent his delegates to read this letter. But Alexandria refused to listen to this document as the majority of the fathers present acted under the influence of the president Dioscurius of Alexandria. But after the death of Flavianus and the election of his successor Anatolius, he with all the clergy of all Constantinople was induced to subscribe to the faith contained in the epistle and transmitted it to all the dioceses of the East . . . and so it was admitted as a rule of faith for the guidance of the universal church."—*Id.* So you see Rome had her own way nothwithstanding Theodosius the Emperor was against Leo (Rome) and also the sees of Constantinople and Alexandria had already rendered their decision. But they in this council, A. D. 451, annulled their former acts in 450 and further say: "No protest was entered against the spirit of arrogant assumption in which it was conceived . . . and at the close of the business the Roman See was in virtue of its antiquity entitled to take formal precedence of every other See, the See of Constantinople was to stand next in rank."—*Id.* While Leo did not have every thing his own way, yet he stood at the head of the See of Rome and Rome stood first in rank of all

the Sees. He is spoken of as the founder of *"Papacy."*

This was nearly one hundred years before Justinian the Emperor who made the Bishop of Rome the head of all the churches, so that settled it by governmental authority. But that had long been settled by the church, notwithstanding the capitol had been moved by Constantine from Rome, which had a tendency to make Constantinople the most important See. Leo was a Pope so called by McClintock and Strong and according to the Elder's use of the term not only a priest but a bishop. He was the head of not only one of the Sees but one that stood in the first rank of all the Sees. He was pope not only in the exercise of his powers and authority but to all intents and purposes and McClintock says: "He studiously adopted a term of infallibility and assumed the right of enforcing obedience to his decisions as an unquestionable prerogative of his office."

Speaking of the experience of the other Roman Bishops, McClintock, etc., article Leo, says: "This was nothing less than the establishment of the apostolic chair as a spiritual supremacy over every branch of the Catholic church and the exclusive appropriation for its occupant as the title of *Papa* or father of the whole Christian world. Leo therefore may be regarded as the precursor of Gregory the Great," who took the chair, 590 or 595.

Then Eusebius, 324, says, "We have transferred the duties of the Sabbath to Sunday." *Cox, Sabbath Literature, vol. 1, p. 361.* Augustine, 395, says: "The holy doctors have transferred the glory of the Jewish Sabbath to Sunday." Leo the Pope made a law that the only proper day to give holy orders was on Sunday and Leo, this same Pope, "Ordained . . . that on the sacred day [Sunday] all do rest and cease from labor." Charles the Great, "summoned all the Bishops in Italy where they decreed, A. D. 791, that all people should with due reverence and devotion honor the Lord's day." Under Pope Leo IV a synod was held where it was ordered, "That they were to make no markets on the Lord's day, not even for things to eat, A. D. 853. A council in Germany in 895 decreed the Lord's day, men were to spend in prayers and devote wholly to the service of God."

The following is from the *International Cyclopedia*, article, "Papacy." "Irenius, Bishop of Lyons, A. D. 178, [which you say was one of the greatest of the fathers] himself a Syrian but in agreement with Victor on the Easter question admitted the *Potentior Principalitas* of Rome a phrase naturally quoted to support their claims of right and they cite a letter of Clement I to the Corinthians (A. D. 95-96) and passages of Tertullian, Origen, and other Christian writers of the second and third centuries.

The earliest point at which we can clearly discern the existence of a well developed machinery of Papal power is in the administration of Leo (A. D. 440-461). . . He aimed to establish both in the East and West a system of Papal vicariates through which the Roman jurisdiction could be enforced and the Roman forms of faith and practice maintained."

Add to this McClintock and Strong's statement that Leo was the founder of the Papacy. The Papacy was the result of a growth since even before Victor, and had gained such strength at that time that he would dare to excommunicate the Eastern churches who would not voluntarily fall in with him on changing the Easter from the 14th of the first month to the Sunday that followed the 14th.

How can any man say the Papacy, the official head, the Pope, had nothing to do with the change when that church for one thousand years has been bolstering up the Sunday institution and letting down the Sabbath?

It was done gradually. In Tertullian's time it was all right to devote it partly to mirth and pleasure but after the holy doctors had decreed and transferred the duties and glory of the Sabbath to Sunday then they restricted them in labor and mirth, etc.

As we have said, this very people confess they changed it and we found all along the pathway of the Christian church marks of this change. And, we believe this one point out of the ten to which you refer (p. 77) because the prophet said they would change it and they confess they did and God had said he would not change it and the Lord told us that we are not to even think that he came to change it. So I know an enemy hath done it and I am sorry you are

rendering assistance to hold it up. Yes, we believe it just as a court believes the confession of a criminal, but may not believe any thing else he says.

I am willing to submit the question and will submit to any inevitable conclusion that may follow. I will close by calling your attention to some few more important statements of some of your good Baptist brethren and others. "There is no record of any divine command to substitute the first day for the seventh. When we remember all this we are forced to admit that the change from Saturday to Sunday was under the circumstances nothing less than a tremendous revolution."—*Geo. Dan. Boardman* who delivered a course of lectures on the Ten Commandments before the University of Pennsylvania, p. 143.

"Men have not outgrown and never will outgrow, at least as long as this world stands, the Ten Commandments of Jehovah, for he has graven them not only on tablets of stone but also on tablets of an essential eternal morality."—*Id., p. 23, American Baptist Publication Society.*

## *ADMISSIONS OF PROTESTANT DENOMINATIONS*

The following admissions are surely to the point. They are not from friends of the Seventh-day Sabbath, but of the Sunday. They prove that leaders of thought among Sunday keepers are fully aware that no authority exists in the Bible for first day observance, and are therefore conscious that the day must be of human origin and not from God.

Christian at Work (Presbyterian): "So some have tried to build the observance of Sunday upon apostolic command, whereas the apostles gave no command on the matter at all. . . The truth is, as soon as we appeal to the *literal scripta* (the literal writing) of the Bible, the Sabbatarians have the best of the argument."—Editorial, April 19, 1883.

"We hear less than we used to about the apostolic origin of the present Sabbath observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establish-

ment of Sunday observance."—*Christian at Work, January, 1884.*

Christian Union (Congregational): "When, why, and by whom was the day of rest changed from the seventh to the first?" Ans.—"The Sabbath was changed from the seventh to the first day of the week, not by any positive authority, but by a gradual process."—*Question Corner, June 11, 1879.*

"The current notion that Christ and His apostles authoritatively substituted the first day for the seventh is absolutely without any authority in the New Testament."—*Lyman Abbott, January 19, 1882.*

"Sunday is not the Sabbath of the Bible and every preacher knows it is not. . . . There is not a passage of Scripture, not one, in which commandment is given for change of the Sabbath from the seventh to the first day. . . . We know of no divine command for the observance of Sunday; we make bold to say there is no direct divine command for its usage."—*Chicago Inter-Ocean, April 23, 1895.*

Presbyterian Board of Publication: "The observance of the seventh-day Sabbath did not cease till it was abolished after the empire became Christian."—*Tract No. 188.*

American Tract Society: "Till we cease to be creatures, we cannot cease to be truly and firmly held to obey every divine precept. It is true that he who enacts a statute may repeal it. But Jehovah has never repealed any precept of the Decalogue. Where is the proof? No man can give us the chapter and verse for such repeal of the law of the Sabbath."—*Tract, Centennial Voice."*

Free Baptist: "This commandment (the Sabbath) has never been repealed by divine authority, and the method of observing it has never been changed one jot or tittle since it was thundered forth from Sinai."—*June 1, 1887.*

Augsburg Confession: "The observance of the Lord's Day (Sunday) is founded not on any command of God, but on the authority of the church."—*"Catholic Sabbath Manual," part 2, chapter 1, section 10.*

Dr. Binney: "It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy

the first day of the week."—*M. E. Theological Compendium, p. 103.*

Encyclopaedia Britannica: "Still it must be owned that the passages are not sufficient to prove the apostolic institution of the Lord's Day, or even the actual observance of it." —*Art. Sabbath.*

Equally frank is the statement of Edward P. Hiscox, D. D., author of the Baptist Manual. Dr. Hiscox says: "Of course I quite well know that Sunday did come into early Christian history as a religious day as we learn from the Christian fathers and other sources. But what a pity that it comes branded with the mark of paganism, and christened with the name of the sun-god, when adopted and sanctified by the papal apostasy and bequeathed as a sacred legacy to Protestantism.

There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday, but it will be said however, and with some show of triumph that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges and sanctions." [Which I have shown by Augustine was done by the holy doctors of the Catholic church.]

Earnestly desiring information on this subject which I have studied for many years, I ask where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question in this respect of it is in my judgment the gravest and most perplexing question connected with Christian institutions, which at present claims attention from Christian people."—(*From address before a Baptist minister's meeting, New York City, reported in the Examiner, November 16, 1893.* All human instrumentalities and agencies are subject to doubt and revolution and changes. This is true of all human history. Hence, the importance of holding fast to the divine word which ever remains the same. It tells the same story at all times. It speaks the same words today that it did eighteen hundred years ago, notwithstanding these changes.

Not so, even with our best and most reliable historians. They change with passing years, as times and the sentiments of the people change. As certain things or doctrines become unpopular, so gradually as new editions or translations are made, the unpopular is dropped out and the more harmonious sentiment takes its place, and often they are so far distant that they are unnoticed. Then men living at the same time and same place, beholding the same scene, see things in a very different light and bear a very different and sometimes very conflicting testimonies. This is so with expert doctors of the same school, called to give testimony in a case. The history of the great rebellion, written by a northern man, is one thing, but written by a southern man is quite another thing. The history of the Reformation, written by a reformer, is very different than the one written by a Romanist, though living at the same time and knowing the same facts.

This is one reason why I protest against going out into the field, where there is nothing but human sayings and human words. and to find them we must spend long laborious and tedious hours, days, months and even years in ransacking the world's great libraries and perusing many volumes and reading many sections and with no other hope but to find nothing but what has or can be questioned. And here we are and so I serve you up a dish of your own choosing and no doubt there will be some of these edibles somewhat nauseating but do not blame me for you are surely too wise to attempt to criticise the weakest of them, for you know they are the natural production of the field you have chosen, and any criticism that you can make, will condemn your course and justify my protest in leading the readers of your book away from the oracles of God to the opinion and practices of men, weak and fallible, like ourselves, liable to error and mistakes. And here I renew my protest against going to such a source to settle the great questions between us; viz, which, Sabbath or Sunday you may form your religious faith from, the supposed practice (for that is all it is) of uninspired men handed down to us through the perilous voyage of the ages, protected and shielded from the corruption and innovations only by the

weakness and frailties of human nature, or the one protected by that divine word which says, "if any man add unto these things, God shall add unto him the plagues written in this book." Rev. 22: 18.

Elder, I do not think you could or would object to this ordinarily in defending the doctrine of the Baptist church. Take any one of these Greek or Latin fathers and consider them a fair exponent of the religious sentiment of their age and therefore say that what he believed, the rest all believed, and what they believed, we ought to believe. Neither do I think that you would seriously urge the adoption of any one of them, much less all of them. Take Origen, who adopted the mystical system of interpreting of the scriptures and reached conclusions that were preposterous and unsound. He believed in the pre-existence of the soul and the final universal salvation of all men. So numerous and so grave were the mistakes of his personal faith, that another good authority has said of him, that, "he had a strong attachment to the Platonic philosophy, and a natural turn to the mystical and allegorical interpretations which led him to corrupt greatly the simplicity of the gospel . . . renders it very difficult to ascertain exactly what his real sentiments were," and says also, "His genuine works were interpolated and others written under his name."—*Encyc. of Rel. Knowl., article, "Origenists."*

Take Tertullian, if his writings have not been tampered with and no doubt they are a fair specimen, we all know he embraced the doctrines of the false Prophet *Montanus,* who denied the trinity, etc. Notwithstanding this the Romans held to him for he was a large contributor to their interests and doctrines in many other ways and doctrines for which he claimed no scripture, only tradition. If we adopt him where will we begin and where will we stop?

Read Millman in a note on Gibbon's Decline and Fall of the Roman Empire, chap. 15. "It would be wiser for Christianity retreating upon its genuine records of the New Testament to disclaim this fierce African, than to identify itself with his furious invectives by unsatisfactory apologies for their unchristian fanaticisms."

Now look at Justin Martyr, who believed that the Sab-

bath was imposed on the Jews for their sins. See what he says (Dial. of Trypho.), "It was because of your [Jews] iniquities and the iniquities of your fathers that God appointed you to observe the Sabbath." While Christ had declared that he made it for man. Mark 2:28. And that he might know that he was the Lord God, that doth sanctify you. Ex. 31:13. You can see by a little investigation that Justin Martyr's statements should be considered very carefully.

See the following from the American Tract Society publication, *"Spirit of Popery," pp. 44, 45.* "He appears indeed peculiarly unfitted to lay claim to authority. It is notorious that he supposed a pillar erected on the Island of the Tiber, to Semo Sanchus an old Sabine Diety . . . were so gross a mistake to be made by a modern writer in relating a historical fact, exposure would immediately take place and his testimony thenceforward would be suspected and assuredly the same measure should be meted to Justin Martyr, who as egregiously errs in reference to a fact alluded to by Livy, the historian." So we see he is an unsafe guide in matters of fact and hence can not be trusted. You see he was made to favor the Romish doctrine in the use of water in the sacrament in his day. Evidently his writings had been tampered with so as to prove the doctrines of that church. If these were truths, it would not weaken our position, it would only make it stronger and prove that the leaven of the Papacy had begun its work in a strong way within forty-four years of the death of John.

Every Protestant must admit one of the two things must be true; first, Justin did not correctly represent the church at that time, or second, his statements had been changed to suit the mystery of iniquity of later times and the latter is the more feasible. Millman says of him, "History of the Church," book 2, chap. 3: "Like many of the ancient fathers he [Justin] appears to us under the greatest disadvantage. Works really his have been lost, and others have been ascribed to him, part of which are not his and the rest at least of ambiguous authority." We see all of these Greek and Latin fathers are made to support the heresies of the Papacy more or less. We have shown very

definitely that if their practice as set forth by these quoted statements of theirs, is obligatory upon us independent of the scripture proof in regard to Sunday observance, then why stop with this one point? Go right on and be consistant and adopt it all. Accept tradition like Tertullian in doctrinal matters: prayers for dead, the sign of the cross, use of water in the sacrament, etc., etc. Yes, adopt all the Romish rites, ceremonies and customs.

"Melancthon, one of the great reformers and theologians of the sixteenth century, after making the following statements, "How often has not Jerome been mistaken? How often Augustine and how often Ambrose? How often we find them differing in judgment? How often do we hear them retracting their errors? There is but one scripture divinely inspired without mixture of error."—*D'Aubignes, Hist. Ref., vol. 8, p. 219.* And so he summed it all up in this way that the scriptures were the only reliable document. And it is just as sound and reliable now as it was then and will send defeat into the ranks of error. The opposers of Bible truth are ever the same. Their arguments are the same, their resorts are the same. While we hold in our hands the same weapons (the sword of the spirit) that the Reformers used, and they like their fathers before them, seek shelter from the arrows of truth behind those Greek and Latin fathers.—*Idem.* "You are waiting for your adversaries to answer. It is always written here, it is: The fathers, the fathers, the fathers, the church, the church, usage, custom and tradition. But of the scriptures—nothing."—*Idem, p. 217.*

Elder, why do you go there? For the same reason that the Papacy went there when driven by the thunders of that storm of the great Reformation that shook the religious world from center to circumference?

There is hardly an exception in any of these fathers writings, but what they have been made to say some things they never said. The editor of the Christian Statesman, A. D. 1873, said in discussion with Littlejohn, found now on page 256, of Constitutional Amendment: "The culpable carelessness of Dwight, Wilson and others in citing from the early fathers is nowhere more noticeable than in the

case of Irenaus. These writers quotes him as saying, 'On the Lord's Day every one of us Christians keeps the Sabbath, meditating on the law and rejoicing in the works of God.' . . . After a most careful examination we are persuaded no such a passage is to be found in his writings." "Also another is found in Justin Edward's Sabbath Manual, and a number of other works on the Sabbath: 'Both custom and reason challenge from us that we should honor the Lord's Day.' This is ascribed to Theophilus, Bishop of Antioch, about A. D. 162. The words quoted in reality are the words of another Theophilus, who was Bishop of Alexandria, at the close of the fourth century." These all go to show how uncertain these quotations and especially unsafe to take them as a guide in spiritual matters or to take them as a basis upon which we can build with any degree of surety. Scholars, historians and theologians, outside of Romanism all agree in this sentiment.

McClintock and Strong quotes Daille and Milton, article, "Fathers of the Church": "Though they [Reformers] shook off the authority of the Pope, could not disengage themselves from the unbounded authority of the fathers, but carried that prejudice with them into the Protestant religion." Milton says, "To read them not to control or newfangle the scriptures, but to mark how corruption and apostasy crept in by degrees . . . and to stop the mouths of our adversaries and bridle them with their own curb . . . making first the gospel our rule and oracle . . . weighing the fathers in the balance of the scriptures and not the scriptures in the balance of the fathers . . ."—*Idem.* John Wesley says: "Hence, I doubt not whoever will be at the pains of reading over these writings, for that poor end will find many mistakes, many suppositions and many ill-drawn conclusions."—*Idem.*

Dr. W. L. Alexander, says: "Because Clement of Rome believed in the existence of phinx, and because Justin Martyr thought the sons of God in Genesis to have intermarried with the daughters of men, were angels . . . and because legends and old wives fables are now found in almost all the fathers," etc.—*Idem.* Yet, McClintock and Strong says every good thing that it can say in their favor.

but as a friend is compelled to give place to these facts, also says their authority is not decisive, a judgment that may not be questioned.

A. Clarke, Com. on Prov., says: "But of these we may safely state that there is not a truth of the most orthodox creed that cannot be proved by their authority; nor a heresy that has disgraced the Romish church that may not challenge them as its abettors. In point of doctrine, their authority is with me nothing. The word of God alone contains my creed." Max Muller, author of "Chips from a German Workshop," endorses this same thought as you see from the following: "Christianity has always reformed itself, and will to the end of time continue to reform itself, by going back to the words and to the life of Christ." Then see Am. Cyc., art., "Apostolic Fathers," which says: "Most of the writings bearing the names of the apostolic fathers are regarded as spurious by various modern critics. The genuineness of all has been disputed." We all know we can not take these fathers, not any set of men fallen as we are, limited in our knowledge, shortsighted in our survey and oftener warped by prejudice or biased by the conceptions of interests as decisive authority, a judgment that can not be questioned.

The value of a man's writings can not be determined by the epoch at which a man lives, that must be settled by candid and intelligent criticism. "Coleridge says that Luther, Melancthon and Calvin, the least of them, was not inferior to Augustine and worth a brigade of Cyprians, Fermilians and the like."—*McClintock and Strong, art., Fathers.*

Let us look the ground over that we have passed and cast up our accounts and see if we can determine what we have gained in our wanderings through this Patristic Wilderness. Knowing something of the character of the quotations that you have used and in following, you compelled us to use the same, coming down to us through the ages from many hands, transcribed, written and rewritten, are too indefinite and uncertain for Christians to rely on as the pillar and basis of their faith.

Your first witness', Pliny's statement, is indefinite and no one is sure that this stated day is not the seventh day.

Barnabas is your second. The friends of Barnabas all admit like Stevenson, the editor of the Christian Statesman, that it was not written by the companion of Paul. Neither do they know when, where or by whom it was written. It is headed "The General Epistle of Barnabas," and if this was not the companion of Paul, that is a falsehood. Canright admits, page 132, that Barnabas did not write the epistle and says: "For some reason . . . it came to be attributed to Barnabas."

If these fathers' practices are good authority on which day we should keep, then they are good authority how we should keep it. Hence, you must make it as Tertullian says, "A day of feasting, eating, mirth and recreation, not altogether devotion and guard against any posture of solicitude as kneeling," etc.—*Lord's Day, p. 145.* He also says: "To fast is a great scandal."—*Idem, p. 160.* They all agree in this that it was a shame and scandal to kneel or fast on the Sunday, but it was right after the services to go home to work, Chrysostrom, Jerome and others testify. But Tertullian would then devote "the day to ease and eating."—*Idem., p. 144.* Put together all these authors said how it should be observed. First, not like the Jews observe the Sabbath; second, to ease and eating; third, to mirth and recreation, not all to devotion; fourth, no posture of solicitude such as kneeling; fifth, their assemblies dismissed to their daily avocations. Why not follow them in these practices if their practices came down from the apostles and were Christian practices? Evidentlyyou do not believe them, and if the majority were not observing the Sunday, would you? notwithstanding this book, this great effort of yours. Notice only two things unlawful on Sunday, "kneeling and fasting."—*Tertullian, De. Corono, sec. 3.*

Or will you adopt the Lord's way of keeping the Sabbath? Did these Christians get their way of observing the Sunday from God, Christ or the apostles, or was it modeled after the sun worshipers. It makes no difference if they had only one day in the year for this festival. But after they adopted the week of seven days through these apostatized Jews, they had this festival much oftener as they were the fellows, who Tertullian said brought the sun into the calen-

dar of the week, and further, where did the Lord ever make it a scandal or unlawful to fast or kneel in worship on the Sabbath?

If you should find by further investigation and more careful research, that all or even some of these quotations were spurious and had been corrupted to which we have referred to from these scholars, historians, cyclopedias and world-accepted dictionaries, it would only prove more conclusively my protest, viz: the danger that you were in, in leaving the sure word of God and taking man's uncertain word instead, to settle this great question. Or second, if you could prove that every scholar, historian, encyclopedia and dictionary, verified your quotations as genuine, it would only prove that the leaven of the Romish heresy, the mystery of iniquity, commenced to work just a little earlier and more effectually than we have argued, so it makes no difference which way you turn, either backward or forward, you prove one or the other of our points.

I want to be kind and charitable and yet I want you to see clearly the course you have pursued in your book. I will not attempt to take but one out of this long list of inconsistencies to analyze, for I know it would be quite wearisome to me and undoubtedly irksome, if not offensive to you.

You say you *humbly believe* God had *prepared* you for *this* work, and you say, "this reconciles me to the long and bitter experiences I had in the bondage," and you explain that bondage as Sabbath-keeping in contrast with Sunday-keeping and liberty. This work that you refer to, is the work I presume such as writing your book, etc. Then in "Lord's Day," p. 18, you tell us how well God had prepared you. (Italics are mine.)

*First,* "I was one of three (the General Conference Committee), who had control of all their work in the world."

*Second,* "I was one of their best men."

*Third,* "I was on the boards that had charge of their most important institutions."

*Fourth,* "I was made their theological teacher."

*Fifth,* "I was made president of a state conference."

*Sixth,* "I was made associate editor of a paper."

*Seventh,* "I selected the course of reading that all ministers should follow."

*Eighth,* "I was the author of numerous tracts, pamphlets and books, covering nearly every *controverted* point of their faith."

*Ninth,* further says, "In defense of those doctrines I was the best lecturer and debater known during the last fifteen years I was with them."

*Tenth,* "my long and thorough acquaintance with their . . . arguments *prepared* me to answer them as no other man could."

Read both of these pages, 18 and 19, over and get every thought, and see how he believes that God had thoroughly *prepared* him to answer these false doctrines.

On page 32, you say, "It is only these false teachings you wish to answer." But who is the author of them. You claim to be the author on page eighteen of the books that cover nearly every controverted point. Now put up these ten points into one bundle and look at them. Think of it, you spent twenty-eight years of the best part of your life in originating, writing, advocating and defending these false doctrines and further preparing, instructing, teaching and ordaining strong men in all these state conferences to go out and do likewise, and so prepetuated and established this false system of theology, and now the Lord had you *prepared* as no other man "could" be, to get a commission from heaven to tear it down and so you accepted and went at it.

I am overwhelmed with this thought, I can but exclaim "great is thy faith, such faith has not been found in Israel." You say "you humbly believe God did," by his providence prepare you for this work. You could not point out in his word, no you do not claim you can point out even one definite text, on which to rest your Sunday institution, neither do you claim that these testimonies of the fathers are anything but the words of fallible men. But in this case referred to, you evidently thought this was the only possible chance to get providence to chime in on your work to defend your institution. You have had the Protestant and Catholic world on your side and now you express great faith

that God is on your side. What has hindred you from doing a great work and making great inroads upon us?

Now think of it, the Lord kept you all these twenty-eight years writing numerous books on these false doctrines and preparing a large corps of preachers and teachers to propagate and perpetuate these false theories, then he had you prepared for twenty-eight years more of work to overthrow and tear down what you had built up. But see, you have worked hard the last twenty-eight years and this movement stands up higher and the work is going faster and spreading wider and it is growing stronger every day.

When you left us we had about 20,000 members, we have over 120,000 now. We had two or three advanced schools, now we have nearly one hundred. We had about twenty-five teachers, now we have about seven hundred. We had then two or three sanitariums, now we have over forty-five. We had only about twelve doctors, now we have about one hundred forty. We had in our advanced schools about five hundred enrolled, now we have about 9,000. We had as laborers, not over five hundred and now we have over 5,000. Elder, you must call for help if you expect to down us. Now, I do not offer this as proof that we are right, I give it to you for your reflection when you are thinking how God has so signally prepared you for this work. First, by making you a great and mighty man to build it up, so he could give you a special commission and work for the rest of your life to tear it down, as you say, "you are prepared to answer them (us) as no other man could," p. 19, second paragraph. Now Elder, do you not think that the law of consistency would compel you to conclude, if God had any hand in it whatever, instead of allowing you to start off such a huge system of error the first half of your life, then authorize you to tear it down, that he would have set you to cultivating fruits instead. Surely God would have been further on in his work if your book is his work. You firmly believe God has wonderfully preserved you for this work. What does this faith of yours say *I* was preserved for? I am only about one year behind you in age and I still have both eyes to see and both limbs to walk, for which I am thankful. But how do you know,

but God intended you to feel that in the loss of that eye that you should realize that you had lost half of your spiritual eye sight and that you was in great danger of being dumped into the ditch? How do you know but he intended you to have more sober and deeper reflections, that you were treading in a dangerous path by allowing that accident to befall you, which occasioned the loss of your limb a few minutes after our very interesting visit and interview the first after long years of separation? While I am thankful for life and its blessings, I will not present it in contrast to your misfortune or others as proof that the seventh day is the Sabbath or that Sunday is either pagan or papal. I wonder at you throwing out such statements, broadcast to the public (that God had prepared you for this work), as you have been a great debater and then present such a thought from which to draw a conclusion that God is on your side against your former brethren.

I still insist on my first charge that you are over anxious to make out a case against us so you are compelled to overdraw the facts of history and the Bible. You seem to be unable to restate a quotation without changing it to make it speak favorable to your contention. Just think of these statements. That we are "in favor of open saloons" and yet you know we are the most radical temperance people in the world, "and also that the Catholics claim scripture authority for the change of the Sabbath," p. 92. When you know in your cool moments that they repudiate this idea. You quote Schaff-Herzog, concerning the Greek Council of 680. You state on his authority that they excommunicated Pope Honorius, when they simply condemned his doctrine and he had been dead many years, p. 225, and under the delusion of this habit you have Pope Leo I the Great, a ruling Pope of Rome, 680, when he had been dead over 200 years. You ought to try and be careful, Elder, and state these things just as they are. We are all in danger of making mistakes, but it should not appear as a basis of an argument as it appears in this late book of yours, as it does in the case of Leo I. You say what little influence that infant had then in 680. I should say, Elder, he had, when he had been dead 238 years.

Then Paul and the apostles were all Jewish Christians and we all know that the first three and one-half years after Christ's death, was given to the Jews and thousands believed in that city (Jerusalem) alone and they were not considered a little heretical sect at that time. They were not Ebonitis, whom you called the Laodiceans, who rejected the epistles of Paul (see McClintock and Strong) as you say, "the church of Laodicea was raised up and well instructed by Paul," and the loyal ones kept the Sabbath and stood by his teaching and practice and that is the reason it grew stronger after that decree than before.

I can understand better than I could at first why you said that you did not write this book (though you took three years and great care to have it all right) to convert Adventists, yet you assure us you would like to help us. I see you despair of converting us. Well now I do not wonder, when it took the most intelligent man among us twenty-eight years to learn that all these points referred to were so inconsistent as you try to make them appear (and at the same time you were in bondage and still you thought you were happy as you say in your letter). Reasoning from this standpoint I could see you would have little hope to convert the rank and file of Seventh-day Adventists in one generation.

If you knew how your statements and arguments look to me, you would look upon my replies as tame and modest and you would not charge me with any wrong feelings or unkindness of heart.

## YOU WOULD HAVE US BELIEVE.

You would have your readers believe all the following contradictions and inconsistencies and you have told us in your letter that you once believed them and was happy.

You say that we believe in open saloons, "Lord's Day," p. 71.

Yet you say we do not believe in the use of spirituous liquors, snuff, tea or coffee (p. 51).

You say our influence is demoralizing (p. 71).

Yet you say, "The most of them are good Christians, and sincere" (pp. 19, 23).

You say we would have a Sabbathless community (p. 71).

Yet you say, "the Sabbath is their main question."

The Sabbath was a dry duty,—bondage for twenty-eight years, yet you say you were happy (p. 72).

You say, "I have not written this to convert Adventists" (p. 24).

Yet you say, "I would be glad to help them" (p. 19).

You would have your readers believe that the Romans had no seven-day week till the last part of the fourth century, till it was introduced into the Roman calendar.

When three of your best witnesses out of five admit that there were traces of it in the Roman Literature as far back as the beginning of the Christian era and even back to B. C., first and second centuries. *Id., pp. 106, 111.*

You would have us believe that it was centuries after Christ before the Romans learned the week of seven days.—*Id., p. 118.* When your so-called highest authority, Mr. Pryce of London, answer to question 6, p. 106, says it was used by the Romans first century B. C.

You would have us believe that we teach that the change of the Sabbath was all done at the Council of Laodicea, when we believe it commenced with Victor, Bishop of Rome, A. D. 196, whose decree was carried into effect by Constantine and the delegates at the Nicene Council, 325, and then by the decree of Leo the Great about 450 later backed up by Leo the Emperor.

Now let us stop and consider the precaution Elder Canright has taken to have everything just right.

*First,* he took three years with the most intense study. See his letter on p. 5.

*Second,* he submitted his manuscript "to five well informed ministers requesting each one to spare no criticism nor pass over any questionable point," "Lord's Day," p. 22.

*Third,* he says "I selected a Seventh-day Adventist minister, one of the most critical students in their ranks. He kindly consented to criticise my manuscripts. He did a thorough job . . . I gladly accepted nearly all his criticisms. I greatly valued this review of the work."—*Idem, p. 22.*

"Together they gave me valuable help and eliminated some non essentials."—*Idem, p. 22.*

I have no criticism at all or fault to find. This was a wise course and this he put in his book of course to convince his readers that every statement was put beyond reasonable criticism and every point or argument beyond reasonable doubt. So surety is made doubly sure, and I can understand why he invited me to criticise the book and point out any statements that might seem to me to be contrary to facts.

The men he called on to criticise his book were no ordinary or common men, for he has said that the ordinary or common people know nothing and the more intelligent, know but little about this subject.

These men went through his manuscripts under a solemn charge "to spare no criticism nor pass over any questionable point."—*Idem, p. 22.* Now, if this was not a farce from start to finish, then we have all five of these ministers endorsing these same inconsistencies and contradictions and blindly accepting these historical blunders. So then, we are ready to go on and instead of saying *"you* would have us believe," we must say, *"they* would have us believe," etc.

*They* would have us believe that we can not produce a single witness that the Papacy changed the Sabbath or had anything to do with it. (*"Lord's Day," pp. 86, 95.*)

See decree of Pope Leo 1, the Great: "We ordain . . . on the sacred day (Sunday, J. H. M.) . . . that all do rest and cease from labor," etc.—*Justin Edward's Sabbath Manual, p. 123.*

They would have us believe that the first day of the week is the Lord's day, a day which God never claimed and never promoted from the ranks of a secular to a sacred day, not even to give it an honorary title, viz: Lord's day or Sabbath or rest day.

They would have us believe that the Lord's day spoken of in Rev. 1:10 (p. 234) is the first day, when the Lord calls the Sabbath his day. Isa. 58:13.

They would have us believe that you have written this book, "Lord's Day" for no other purpose than to defend your faith on the Sabbath question (p. 24) and yet you have not

dared to affirm that the first day is the Christian Sabbath, which Baptists believe and teach.

They would have us believe that Constantine was a Christian when he gave his Sunday law in 321 A. D., when Gibbon says, "The devotion of Constantine was more peculiarly directed . . . to the sun, the Apollo of the Greek and Roman mythology . . . The sun was universally celebrated as his invincible guide and protection . . . certain it is that his subsequent life furnished no evidence of his conversion to God."—*Chap. 20.*

They would have us believe that Constantine was a better Christian Sabbath-keeper than Chrysostom, A. D. 370, who dismissed his audience to their respective occupations. (Kitto, article, "Lord's Day"). Chrysostom, born at Antioch, 347, one of the four Greek fathers, the greatest commentator and preacher of the Greek church, made patriarch of Constantinople.—(McClintock and Strong.)

They would have us believe that Christians were unanimous centuries before this edict in observing the Lord's day, when Sir Wm. Domville says, "centuries of the Christian era passed away before Sunday was observed by the Christian church as a Sabbath. History does not furnish us with a single proof . . . that it was so observed previous to this Sabbatical edict of Constantine." *Ex. of Sixth Texts, p. 291.*

They would have us believe that the civil law required the pagans to respect the Christian rest (p. 189), when history shows that this law required all to observe the pagan day of rest. The result of that law shows which party observed Sunday better after that law than before. See Mosheim, a friend of the first day observance who says on account of that "law enacted by Constantine it was observed with greater solemnity than it had formerly been." He ought to have said this of the heathen instead of the Christians. (Hist., cent. 4, part II, chap. IV, sec. 5). Bishop Taylor says, "Christians did all manner of work upon the Lord's day in times of persecution when they were the strictest."—*Part I, book II, chap. II, rule 6, sect. 59.*

They would have us believe that the heathen had no rest

day prior to this law. But Dr. Schaff tells us "that the Christian and pagans were accustomed to festal rests." prior to this and we have shown by Tertullian that some of the heathen did in his day have a weekly day of observance.

They would have us believe this law was directed to the pagans and they seriously objected ("Lord's Day," pp. 189, 203), for the Christians had kept it already for three hundred years, while Millman says, "In fact . . . the day of the sun would be willingly hallowed by almost all the pagan world."—*Hist. of Christianity, Book 3, chap. 4.*

They would have us believe that the Roman church, the Pope or Papacy had nothing to do with this change, while Dr. Heylyn says the Lord's day "received its greatest strength from the supreme magistrate. . . . Then after, from the canons and decrees of councils, the decretals of Popes."—*Hist. Sab., part II, chap. III, sect. 12.*

They would have us believe that the heathens were all unanimous in their annual festival rests and none of them ever had prior to Constantine a weekly festival in honor of their god the sun. While we have shown conclusively that the heathen accusers of Tertullian had chosen Sunday instead of the preceding day, and also Mithraism which manifested itself a little, prior to the Christian era and came to its height about A. D. 100, and had among other things the observance of Sunday.

Now we will stop again and rest and think a little. Here is that other minister whom we have not included with these well-informed five ministers, denominated the most critical, etc., who recommended that the Elder cut out the objectionable statements and the Elder says he gladly accepted nearly all of his criticisms. (*"Lord's Day," p. 23.*)

But you see *he* did not point out any of these blunders referred to and passed by these others to which we will call your attention, unless the Elder refused to accept of them. I am glad he did not name the brother for my Christian and brotherly courtesy might have interferred with the liberty I am taking to class him with these five other ministers. Now we are ready to go on again with these six instead of five, and instead of saying *"They"* etc., we will say *"These*

six well-informed ministers," who did such good service in cutting out objectionable statements, etc.

These six well-informed ministers would have us believe Elder C's statements (see "Lord's Day," p. 22) concerning Pope Honorious that he was excommunicated at the Council of Constantinople, A. D. 680. When he had been dead for forty-two years. To excommunicate is "To punish by cutting off from church communion."—*International Dictionary.* Why did you not say that that council hung him by the neck?

These six would also have us believe that Schaff-Herzog teaches it. Article, councils, "Lord's Day," p. 225. When it does not teach any such thing. Some of his doctrines which seemed to favor the Monotheistic party were condemned and his immediate successor, Pope Leo II confirmed this action and others also.

These six well-informed, etc., to thus disprove our contention would have you believe that there was no Pope till Gregory VII known as Hildebrand, A. D. 1073, and thus place themselves in opposition to all the Protestant world as well as all Catholic authorities, including the Baptists whom the Elder has pledged himself to defend, (p. 24, "Lord's Day"). See this statement, "Lord's Day," p. 70; the word Pope "In the West was gradually restricted to Bishops only. In 1073 Gregory VII in a council prohibited the use of this title by any one except the Bishop of Rome. So then the "Pope," as that term is now used, did not exist till hundreds of years after the time fixed by Adventists for the change of the Sabbath. So it could not have been changed by the Pope." To make this point it is and must be assumed that Gregory VII was the first Pope.

*These* six well-informed ministers, etc., would have us believe that the Elder's argument is sound and unquestionable. "That the *See* of Rome was inferior to that of Constantinople at the time of the third council, A. D. 680."—"Lord's Day," pp. 227, also 228. This pretended quoted authority says "equal," but he in relating it says "greater." McClintock and Strong say "equal save only in priority of honor." (I judge the others say the same.) And also says, *(Art. Leo)*

"made next in rank to Rome." Why did you six, etc., allow him to overdraw a plain historical fact?

*These* well-informed six would have us believe that Leo the Great (1) "was a weakling, an infant in power," at the time of this council of 680 when compared with others and hence Leo had no influence in the great councils of the church ("Lord's Day," p. 225). The Elder had just told us this was the date, 680, when Leo I was Bishop of Rome. No wonder that he had no influence—the poor fellow had been dead 238 years and if not he was not an infant in days for he was born A. D. 390. So he would be 290 years old.

*These* well-informed six would have us believe by endorsing the Elder's statement (Idem, 225) that Leo had no influence or authority with the See of Constantinople and the other Sees when he succeeded in this council of Chalcedon, 451, to have his letter to Flavianus Patriarch of Constantinople which was put down at the Council of Ephesus, 450, one year before through the influence of the Bishop of Alexandria Dioscurus and the Emperor Theodosius, this council was called to consider this letter of Leo's and it was carried over the heads of all opposition and established some of the doctrines of the papacy, and the Bishops of Constantinople and the majority of all others signed it.

The first thing after taking their seats, the Legates of the Pope demanded that Dioscurus should withdraw from the assembly for the way he had done with them the year before and imperial officers ordered him to take his seat among the accused, so out of the six hundred thirty bishops present, only twelve stood by him. (McClintock and Strong, Articles, "Leo," "Chalcedon" and "Eutyches.")

*These* six well-informed ministers who "cut out the objectionable statements" of this book (Lord's Day," p. 23) allowed the Elder's statement to remain uncorrected, viz: "That Constantine's father and mother were both Christians."—Idem, p. 191. So he was raised a Christian and if his father was a Christian then Constantine was not the first Christian Emperor for his father was emporer before him. All our school boys know better than that. Doctor Schaff whom he quotes as proof does not teach that nor does

any other good authority. The International Encyclopedia sys explicitly that his father was "a Pagan" (Article, Constantine). And further Schaff teaches that he was a Pagan. See his church history, pp. 14, 15, 3rd period, Vol. 1, Sec. 2, which says "Constantine like his father . . . reverened all the gods as mysterious powers especially Appollo the god of the Sun . . . and as late as the year 321 enjoined regular consultations of the soothsayers . . . according to the ancient heathens usuages and later placed his residence under the protection of the god of the Martyrs and the heathen goddess of fortune and down to the end of his life he retained the title and dignity . . . of high priest of the heathen hierarchy. He did not formerly renounce heathenism and did not receive baptism till 337." This was on his death bed. The words the elder based his conclusion upon—"That his father was a Christian" were not the words of Doctor Schaff but were the Elder's conclusion from a quotation, and the Doctor says of its author that "He, Constantine, was far from being so venerable and pure as Eusebus, blinded by his favor to the church, depicted him."—*Idem, p. 16.* "The very brightest period of his regin was stained with gross crimes which even the spirit of his age and the policy of an absolute monarch can not excuse." —Id. And further, "He ordered sacrifices offered to Pagan gods . . . and some rites performed for himself after he professed conversion."—*Id.* This proves he was loyal to the Pagan customs.

*These* six well-informed preachers allowed the false statement of the elder's to go out as the whole truth that "this law in no way applied to them (Christians)."—*"Lord's Day," p. 196,* middle of page. "The law was for Pagans who never rested Sundays,"—at the bottom of the same page, when this law was made for all his subjects. Hence his own witness testifies (Dr. Schaff), "That this law of Constantine was applicable to the worship of Hercules, Apollo, and Mithras (turn back and read pages 36-38) the same as to the Christians."—*Idem, p. 380, 3rd period, Vol. 1.* And Britannica, late edition, says that Mithraism "Sanctified the Sunday." What excuse can we find for these well in-

formed ministers? *These* six well-informed, etc., would have us believe not only this inexcusable blunder but all of the preceding ones to which we have called your attention and many more that we have passed by in silence. Now I appeal to you as candid and honest seekers after truth can you, dare you accept conclusions coming down to you from the hands of such an uncertain and unreliable source? These mistakes referred to are not an exception but are a sample of many more. I have called your attention to these hoping to awaken some thoughtful investigation.

These six well-informed ministers would have us believe that Christians were unanimous in observing the Lord's day (Sunday) p. 211, long before this date (364). When Heylen, Prof. Stuart, Mr. James ("addressing the Oxford University"), Prynne, John Ley and others all agree in this "from the apostles' time until the Council of Laodicea . . . the holy observation of the Jewish Sabbath may be proved out of many authors, notwithstanding the decree of that council against it."—*Sunday a Sabbath, p. 163.*

Here is another man *named,* viz: J. W. Moncrieff, Associate Professor of church history of the great University of Chicago, "Who had carefully studied Seventh-day Adventism, especially on this subject."—*Lord's Day," 116.* This man was so captivated and thrilled by these two chapters, four and five, that he requested a copy of the book, "When it is out"—*Idem,* and if he continues his interest in your statements in your book, "Lord's Day," he may be able to report these corrections to you which these six well-informed ministers and critics overlooked. So we will expect to see these corrections in your next edition as we feel that his sentiments as expressed by his words to you in regard to the week, viz: "It is high time that some one is bringing these facts, which are to be found in every recent standard encylopedia, to the minds of the uninformed."—*"Lord's Day," p. 117.* About all that is necessary for us to do is to change the *Articles "Calendar,"* and "Week" to "Pope Leo," "Pope *Honorious" and "Councils,"* etc. So now we are ready to go on again.

Hence, let us join hands and go back to the fountain

head where we can find the pure waters of the original stream and slake our thirst together. "There is great satisfaction in knowing in a conflict of this kind that we hold in our hands the same weapons that gained a complete victory under the blessing of God over this same foe (tradition), in the time of the great Reformation."

The opponents of Bible truth have never been able to stand and cope with the ponderous blows of this mighty power (God's word), and so we will content ourselves, by considering the natural and obvious import of these few texts.

First (Luke 23:55, 56, also 24:1):

"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

"And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment.

"Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them."

*First,* one day of the week is recognized as the Sabbath day, and is that very Sabbath day that the Lord says was made for man. Mark 2:27. And does not belong to one class of men any more than the woman, that was made for man belongs to the Jew alone or one class of men. It was made for a blessing to the human race.

*Second,* we had a commandment at that very time that guarded the sacredness of that day, and that was after that terrible crucifiction on the cross. Hence, it was a living and not crucified commandment and taken out of the way like that in Col. 2: 14 and Eph. 2: 15.

*Third,* and that day was the day just before the *first day* of the week, called Sunday.

*Fourth,* and these women were Christian women not Jews, any more than the twelve apostles were Jews. They were women whose conceptions and convictions of their duty had been formed from the public and private instruction given directly from the lips of their divine Master, who accompanied him from place to place, and heard him give it in

all its different shades and hence no chance for a mistake.

*Fifth,* these Christian women kept the commandment by resting. Then on the first day came to do a work that they would not do the day before.

*Sixth,* these women understood this commandment just the same as Moses, who gathered a double share of manna on the sixth day to last over the Sabbath, when they would find none in the field. The phraseology being the same and unchanged the obligations must be the same and unchanged.

*Seventh,* the seventh day was not only the Sabbath then at that time, but was the Sabbath at the time when Luke recorded it, which was about twenty-eight years after the crucifixion. "Holy men spake as they were moved by the holy ghost." 2 Pet. 2: 1. So the holy ghost said that these women kept the Sabbath according to the commandment. If he told the truth, they did and if they did, then the seventh day is the Sabbath yet.

It is clear from this text that one day in the week is the Sabbath and that is the day just before the first day and these Christian women kept it according to the commandment, and this record was made about A. D. 58, and it was still the Sabbath as inspiration says it was the Sabbath at that time, giving it its sacred title and in contrast with that, while he gives to Sunday no other title than the secular name, *first day,* and if they had changed places and Sunday had become the Sabbath or Lord's day, he would have told us. There can be no excuse for not informing us on such a favorable time. Hence, if the seventh day was the Sabbath, A. D. 58, and Sunday only a secular day, a day of labor, just so the seventh day is yet the Sabbath, and the only Sabbath, and Sunday is still a secular day, and this short testimony of the sure word is worth volumes of the Greek, Latin, French and even the English fathers.

We will now go back to Matthew and see what he says on this Sabbath question. The first thing that affects this question in any shape whatever is in the fifth chapter and this is a part of the wonderful Sermon on the Mount. In this sermon we see the foundation principles of the whole gospel are laid which were to govern him and his helpers in their

work. Like a ruler when installed in his office delivers his inaugeral address, it is supposed to be a kind of an outline of his coming administration.

Among the first things he says, to get our minds turned in the right direction, "I came not to destroy the law but to fulfiull." Or as Campbell translates it, "I came not to subvert the law but to ratify." The same word is used in Matt. 24:2, translated there "Throws down." So we have Christ saying, "Think not that I came to destroy, to subvert or throw down the law but I came to fulfil, to ratify." Definition in International, to sanction, to accept, to agree, to confirm, to establish. So he came not to throw down nor destroy the law but to ratify, to sanction and confirm the law. So we see if it has been thrown down or set aside or abolished he did not do it for he sanctioned and confirmed it and this is just what the prophet Isaiah said he would do. (Chap. 42:21). "He will magnify the law and make it honorable." "Magnify" means to make it appear larger and make you see what you could not see without it being magnified and this he did right here in this same sermon. "Ye have heard that it was said by them of old time, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment. But I say unto you whosoever is angry with his brother without a cause shall be in danger of the judgment."—verses 21, 22. "Also whosoever hateth his brother is a murderer."—John 3:15. And this commandment is a part of that law that was to be magnified which is the moral law, the ten commandments. But he speaks very differently of the ceremonial law right here in this same connection, v. 38, etc. Now we know what law he is talking about. "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Vs. 17, 18. *All,* what? all that he has been talking about, prophets as well as law. Wesley says, "Till all things are fulfilled." But all things spoken of by the prophets have not yet been fulfilled. Hence, that law stands in all its parts and bearings. No change in its phraseology,

hence no change in its requirements or obligations. But the Master did not leave it there for us to reason upon and draw our own conclusions. This was too important a subject with which to trust shortsighted man so he continues and draws his own divine conclusion. So now if you and I should disagree about what he meant in his reasoning we can be set right by his conclusion, so listen and take notice to every word he says: "Whosoever therefore." "Whosoever" means he who any one and every one, no one class more than another, Jew and Gentile, all the world. "Therefore" for this reason, he draws the following conclusion. The premises are set forth in vs. 17, 18, viz: First, he came not to destroy, to throw down, but to fulfil, to sanction, to ratify. Second, "Verily (truly) I say . . . till heaven and earth pass one jot or one tittle shall in no wise pass." You see his first point reached in measuring off this space is the passing away of the heavens and earth, this side of which not a jot or tittle of the law should pass and the next point reaches away beyond this first one, the passing away of heaven and earth to the fulfilling of *all* things and that reaches into eternity. Not a jot or tittle shall pass. A jot is the smallest Hebrew letter answering to aye in English. Tittle, a dot or small corner of a letter that distinguishes one letter from another, so without these it would change the reading of the law. Hence he would have us understand that it cannot be changed in the least. Do you think that the Master who was so scrupulously exact as to speak so explicity as above would allow that law so changed as to read into it "first day" instead of the "Seventh?" The heavens and earth have not passed away, neither have all things been fulfilled. Hence the law stands unchanged. "Whosoever therefore shall break one of these least commandments and teach men so to do shall be called the least in the kingdom, but whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. 5: 19. This conclusion settles what he means in vs. 17, 18. Who can put up an argument in so few words that would prove the immutability of every commandment of that law, the Sabbath with the rest, equal to this?

The spirit of inquiry has now been turned toward the Bible, the only source from which any authority can be gathered worthy of the subject under consideration and so we have disposed of tradition, and the father's testimony for the time being and have commenced with the words of the author of the Sabbath which we consider and we believe all Bible believers will consider the far safer way, yea the only true way.

In Matthew 24: 15-20, we have the prophetic words of the Master in reference to the destruction of Jerusalem which took place in the year A. D. 70. In this warning message we learn that it is a privilege that the Christian has to pray for deliverance even in the hours of great calamity and trouble. So he says, "Pray ye that your flight be not in the winter neither on the Sabbath day." This shows that the author of the Sabbath did not provide for its abolition neither did he expect to nail it to the cross but calculated that it would still be binding in the year 70 at the time of the destruction of Jerusalem.

We will now turn to Matt. 28: 1. "In the end of the Sabbath," etc. Wilson's Interlinary Greek puts it "After the Sabbath as it was drawing to the first day of the week." Campbell translates it, "The Sabbath being over and the first day beginning to dawn." They all agree on the fact that the Sabbath was the day that preceded this first day and this was not only so at the time of this event but it was still true at the time when inspiration recorded it some years after, for there is no intimation of any change and if it was the Sabbath at the time of this record it is still the Sabbath.

We will now go on to Mark 2: 27. "The Sabbath was made for man and not man for the Sabbath." Man is used in the broad sense and so here means the whole human race. It was given to man for a blessing. Isa. 56: 2. "Blessed is the man that doeth this . . . that keepeth the Sabbath from polluting it and keepeth his hand from doing any evil. Neither let the son of the stranger," etc. It was not made alone for Israel but for the strangers or Gentiles as well. This blessing is for all, for God is not partial. He is just and would not deprive any one of his blessings. The

Lord tells us here that the Sabbath was made. If it was made there was a time when it was made and if we can find that, it may reveal how it was made and also for whom it was made. Then first we will study these points. When was it made? This turns our attention at once to Gen. 2:2, "And on the seventh day God ended his work which he had made and he rested on the seventh day from all his work which he had made."

It is the voice of all the Scriptures that he finished his work in six days. The Septuagent, Samaritan, and some others read "The sixth day God ended his work," etc. And this idea is confirmed by the next clause, viz: "And he rested on the Seventh." Then we see by this act that the seventh day became God's rest day or Sabbath day, for Sabbath means "rest." Now this is a plainly-revealed fact and will always remain a fact and it never can become a fact that he rested on any one of these other six days for it must always remain a fact that every one of these first six days was employed in work. Hence his rest day is unalterably fixed to the seventh day.

Second, the next thing he did was, "He blessed and sanctified it because in it he had rested." V. 3. Notice the reason he blessed it, "Because in it he had rested from all his works." If that was a good reason for God's placing his blessing upon it, will that reason not stand good just as long as it remains a fact that the seventh day is the day that God rested. But we found that that never can change.

Third, he commanded the seventh day to be kept. Ex. 20. However that command is comprehended in that word sanctified which means to proclaim (as well as to make holy) or make known. See Joel 3:9, margin. But we have seen thus far that the seventh day is not only God's rest day but it is his holy rest day, but now he commands it to be *kept* holy, and the reason he gives for this commandment, viz: "For in six days God created the heavens and earth, etc., etc., and rested the seventh day wherefore the Lord blessed the Sabbath day and hallowed it." V. 11. Now it is God's commanded holy rest day and it will so remain until God revokes that commandment and if he should revoke that

commandment we would have left a holy rest day that could not be changed for we have seen it is unalterably fixed by those unchangeable facts. But further we see this commandment with the reasons for it therein given are those unalterable facts and that makes the commandment just as unalterable.

Now if these are good reasons for the commandment then the commandment will stand as long as those reasons remain good and we have shown they cannot be changed. Hence we say that the Sabbath is unalterably fixed to the seventh day by these unchangeable facts.

So we in this establish two points out of three. First, when it was made—at creation. Second, how it was made —by the divine acts of Almighty God. And our text tells us in few words that it was made for man—the whole human race.

Turn to the last chapter, Mark 16: 1-2. "And when the Sabbath was past," etc., V. 2, "Very early in the morning the first day of the week they came unto the sepulcher," etc. Notice this agrees with Matthew and Luke that the Sabbath was just past, then follows the first day of the week and this was about twenty-eight years after this event when these facts were written and if the writer told the truth, then that the Sabbath was past just before the first day of the week came, so now when the first day of the week comes the Sabbath is past. Hence the first day is not the Sabbath. We are ready to see what John says about it. I have no idea that John will disagree with his Master or his apostolic brethren. John 5:8, 9. "And Jesus said unto him rise take up thy bed and walk," and John says the same day was the Sabbath. V. 9. Now if John agreed with his brethren then this day was the day just before the first day. John wrote this away down about A. D. 96 and some say he wrote the Revelations first. He says this same day was the Sabbath. It is the only one he knows anything about for he in this only recognizes the one and that one is the one the Jews kept for they accused Christ of breaking the Sabbath by healing this man, V. 10. "This same day was the Sabbath." If it had been changed to the first day

John did not know it. So if that was a truth then at that time, 96 A. D., it is the Sabbath yet, so John does agree with Matthew, Mark and Luke. And he knew the prophet Isaiah said (58: 13), "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day and call the Sabbath a delight," etc. So he knew that the Sabbath was the Lord's day, God's holy day, etc. Keep this in mind while we go to Rev. 1 : 10.

"I was in the Spirit on the Lord's day. John, you did not tell us here in this place what day that was but John says I had already defined that and I supposed you knew and further you ought to know I agree with my Master that the Sabbath day is the Lord's day, that same day that he performed a miracle of healing which was the day just before the first day of the week. We learn here from John there is just one day in the week that belongs to the Lord and so he agrees with these other three apostles. But does he disagree which day that is? No indeed, unless he disagrees with himself in John, chap. 5. No one will assume that this is the first day only those who prefer tradition to the Bible. Now we will go to the great apostle who wrote so many epistles and who "declared all the council of God." Acts 20: 27, and kept back nothing that was profitable, v. 20. If the first day of the week is the Christian Sabbath or the Lord's day we will expect him to tell us in plain unequivical language. We will expect him to clothe it in some one of these honorary titles and if he has not we will decide that it is outside of the whole council of God and hence unprofitable.

We are not going to try to exhaust what Paul says on this subject but just to give you a pointer. So Luke tells us just what Paul did (Acts 13: 14) here at Antioch. "They went into the synagogue on the Sabbath day and sat down." When was this? Some twelve or fifteen years after the crucifixion and Luke is supposed to have written this about thirty years after and inspiration says that it took place on the Sabbath day, and the inspired penman is surely inexcuseable if some other day had taken its place in not informing us for here is a most favorable time. Now go on to v. 42.

"When the Jews had gone out of the Synagogue then the Gentiles besought that these words might be preached to them the next Sabbath." We learn here that this meeting was held in a Jewish Synagogue and that there were some Gentiles out to this meeting and they invited the apostle to come and preach the next Sabbath to them. What did Paul do? Did he reveal to them the new Sabbath? Did he tell them they need not wait a whole week but tomorrow the first day of the week is the Lord's day and that is the day for you Gentiles to observe? No indeed, not a word of it but these Gentiles waited on Paul a whole week knowing it was more convenient for Paul as that day was the day Paul kept. Now what happened? "The next Sabbath day came almost the whole city." The next Sabbath was the next seventh day. The day the Jews met in the synagogue. There was no intervening Sabbath. And if there was none then there is none yet. But what do some people say. Oh yes, the first day comes in between these two seventh day Sabbaths, if so, then that would be the day we would expect Paul to meet them, but no he met the next Sabbath. Then on to Acts 17:2. "Paul as his manner was," (or as Wilson says in his translation "According to his custom," Campbell and McNight "According to Paul's custom") "went in unto them and three Sabbath days reasoned with them out of the Scriptures." The same thing is emphasized in Acts 18:4. So Paul when he went to Corinth did the same as he did in Thessalonica. This was his custom, so he reasoned there every Sabbath and "continued one year and six months teaching the word of God among them." V. 11. So you see he had meetings every Sabbath in the synagogue till two of his brethren, Silas and Timotheus came to his help. That seemed to stir up these Jews, v. 6, and this opposition grew so strong that "he shook his raiment" and said "Your blood be upon your own heads," and turned away from them and turned to the Gentiles. Then "he entered the house of Justus which joined on to the synagogue and Crispus the chief ruler beliveed and so he continued his meetings there and tarried there yet a good while." V. 18. Paul was a tent-maker and so he went into partnership with two

Jews, Aquila and Priscilla, who were of the same craft (V. 2) and Paul kept the same day and held his meetings on the Sabbath and he brought Aquila and his wife into the truth (V. 18). From this chapter we learn that Paul preached every Sabbath for one year and a half and with Aquila made tents during the week and Paul with Aquila, his partner, a Jew, constituting a firm who worked on the first day, Sunday, and kept the seventh day or Sabbath.

Paul just as clearly and definitely teaches the immutability of the law as his Master and varies but little in the use of the language to set forth his views. This we see in his letter to the Romans and especially chapter 7. So after reasoning upon it in a very logical and conclusive way he exclaims, "What shall we say then? Is the law sin?" And so he follows that with this very strong statement, "God forbid. Nay I had not known sin but by the law for I had not known lust except the law had said thou shalt not covet," v. 7. And so Paul identifies by this commandment—"Thou shalt not covet," with the Decalogue and the law concerning which he is discoursing. He says in v. 14 that this law is spiritual and hence adapted to our spiritual nature. And so after bringing out many thoughts draws the following conclusion, "Wherefore the law is holy . . . just and good," v. 12.

This was not a dead law but it was a living law still able to speak and repeat its old saying, "Thou shalt not covet," about thirty years after the crucifixion. Agreeing with James 2: 12 who wrote about this same time, and said, "So speak ye and so do as they that shall be judged by the law of liberty," and further said, "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Remember this law is the one which guards the sacredness of the fourth commandment.

This law has two great branches, *Love* to God embracing the first four; *Love* to man including the last six of the ten. And these two great commandments are the two of which the Master said, "On these two . . . hang all the law and prophets." Hence the Sabbath command hangs

with the rest and Paul does refer to the Sabbath separately and apart from the law not only in Acts but also in Heb. 4 as an existing institution. Definitely refreshing our minds of its firm and unchangeable foundation, viz: "And God did rest the *Seventh* day from all his works," v. 4. And his son, while on earth, rested on the seventh day and was refreshed like his father before him. Ex. 31:17. And how can we follow him closely unless we do the same or "How can two walk together unless they be agreed," Amos 3:3. And we are called upon to "Walk humbly with thy God," Zech. 6:8. And there is where our Master walked. He not only walked in that path but gave us particular instruction to do as he has done. "For I have given you an example that ye should do as I have done to you," Jno. 13:15. We are told to go and teach all nations "To observe all things whatsoever I have commanded you," Matt. 28:20.

We have Peter, James and Jude left as New Testament writers. James has not used the word Sabbath but he talks about the law. James 2:8.

"If ye fulfil the royal law according to the Scripture thou shalt love they neighbor as thyself." The word Scripture signifies, "That which is written," and the New Testament was not yet compiled so he must have referred to the Old Testament, the same that Paul refers to in 2 Tim. 3:15, "That from a child thou (Timothy) hast known the holy Scriptures." So James would have us understand that the royal law is in the Old Testament. The royal law is the law of the great king. And he identifies it with the Decalogue (V. 9) the law that convinces of sin and it is the law which said, "Do not commit adultry," also "Do not kill" (V. 11), which is the ten commandments. But in v. 10 he says, "Whosoever offendeth in one point is guilty of all," and he shows us that to fulfill the law is to do just as the laws says. So you see James is using the same argument that his Master used in the fifth of Matthew. He uses slightly different words in some parts of his argument. "Whosoever offends in one *point.*" This he uses instead of saying "jots" or "title," meaning the same. So we see here he teaches every commandment is binding—that includes the fourth as well as all the others.

Peter and Jude the only two left of the New Testament writers do not use the words Sabbath or first day. The time between the Sabbath and the first day is clearly drawn by Matthew, Mark, Luke, John and Paul as set forth by Luke in Acts, and there is no question but what there is one day of the week that belongs to the Lord and that day is the seventh day, the day before the first day of the week. The Lord claims it as his day for he has founded it upon unalterable and unchangeable facts which will stand secure in the untold ages to come.

You will see by a more extensive reserach and careful thought that every declaration of the New Testament pertaining to this question contributes to the strength and proof of our position.

You will see by reading Jude and 2 Peter, chapter 2, that they are telling the very same story. In both chapters they refer to the angels who fell from their first estate; so this seems to be used as a kind of a type figure or simile of these Balaamites. And this Balaam, Peter says, is the son of Bosor. Clarke says this is the same as Beor. You see they have "Gone in the way of Cain (Jude, v. 11), and ran greedly after the error of Balaam." Evidently "his doctrines," as Clarke says, "with their wicked results—Cain not only hated his brother and went out from his father's home, but evidently gave up the Sabbath." Now we will show this Balaam worship goes back to Baal which included sun worship. So we have Peter and Jude giving us the other side of this Sabbath question which grew from such a small beginning till it almost displaced the Sabbath of the Lord. As we have every New Testament writer bearing his testimony, at least to some extent on this great subject, Peter and Jude do not speak of the Sabbath but they do speak of those "who have forsaken the right way, and gone astray, following the way of Balaam, the son of Bosor (Beor), 2 Peter 2:15. "Woe unto them that have gone in the way of Cain and ran greedily after the error of Balaam."

If these texts have not a direct and immediate application to the law of the Sabbath they surely have a remote appli-

cation. Hence we are led to inquire, what were the errors of Balaam? Jude introduces his admonition by calling our attention to "the angels which kept not their first estate, but left their own habitation," etc., v. 6. This in the mind of Jude was very pertinent and had a very significant bearing on Balaam's error in denouncing the truth he once believed and identified himself with "these murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words," etc., v. 16. While Peter says, (v. 21), "for it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandment delivered unto them." What else was comprehended in this error? *Britannica, Art. Baal,* says: "The Baal and the Baals of different tribes." . . . So we find frequent mention of "Balaam or the Baalim in the plural." Or as Clarke says in his commentary on Judges 2:11, which reads, "And the children of Israel did evil in the sight of the Lord and served Baalim." The word, Baalim, signifies lords. The word is used sometimes with an epithet as, Baal Zephon, Baal Peor, Baal Zebub, etc. But when used without an epithet this is the god that is intended and probably among all these people meant the sun. So we see the word Baalim is used plural in form and means Baal. It is so used here (v. 11) and "several Baalim." "And they forsook the Lord and served Baal and Ashtaroth," v. 13. This word is used as a female god and further, Clarke says, "probably means the sun and moon . . . and was worshiped with obscene rites. The Lord told Gideon to go and "throw down the altar of Baal that his father had built and cut down the grove that is by it." You will see after the death of Gideon "the children of Israel turned again and went a whoring after Baalim and made Baal Berith their god," Judges 8:33. The worship of "Tyrian Baal was carried to all the Phoenecian colonies. . . . In the Old Testament Baal is generally associated with Ashera in the plural. Ashtaroth is associated with Baalim."—*Britannica.* The Lord also says that Moloch is certainly called Baal in Jer. 19:5; 32:35 and "The Tyrian worship of Baal by Ahab,

who married a Phoenecian princes reveals the Solar character of this deity in the annual feasts . . . shortly after his awakening in the winter Solstice."—*Idem.* This shows conclusively that the Baalim doctrine included sun worship and I have no doubt it commenced with Cain. So we see Peter and Jude were very much opposed to this whole system.

Num. 23:28, "and Balak brought Balaam to the top of Peor and Balaam said to Balak build me here seven altars." Clarke says, "Probably the place where the famous Baal-peor had his chief temple." He appears to have been the Priapus of the Moabites and to have been worshiped by the same obscene and abominable rites. It is expressly asserted (Num. 31:16) that Israel's sin with the daughters of Moab was brought about by the evil council of Balaam. Israel joined himself to Baal-peor the same as the Pirapus of the Romans and worshiped with the same obscene rites, Num. 25:3.—*Idem.* So we see that the teachings of this false prophet Balaam was closely associated and identified with the heathen god Baal. By following Balaam's council they joined themselves to Baal-peor and so was compared to Sodom and Gomorrah, Jude 7.

Lest we should become very annoying let this one be the last, his own discussion of both sides of some of these questions and notice that from the same evidence he draws opposite conclusions and is positively certain in both.

Brother Canright, this peculiar gift has become second nature, so you do not notice it and by it you deceive yourself and of course you do not know that you are deceived. Take this all out of your book and your arguments against us go to the wind.

## EXTRACTS FROM THE TRACT, "CANRIGHT VERSUS CANRIGHT."

What is present truth, what are the truths which should now be preached to the world? Do we not all agree that the second advent is near, and the world is now to be warned concerning it? Do we not all agree that in the providence of God, special light is now being given upon the subjects

of the second advent near, the kingdom, the new earth, the sleep of the dead, the destruction of the wicked, the doctrine of the trinity, the law of God, God's holy Sabbath, etc? All Seventh-day Adventists will agree in these things. The time has come that these truths must be preached to the world; and the third angel's message of Rev. 14:9-12 is a prophecy of this work.

Yes, verily; Seventh-day Adventists are proclaiming these truths. Every point which we hold as sacred, they are teaching, and those peculiar truths which we denominate "present truth," they are especially engaged in promulgating to the world. Do we believe in the near coming of Jesus? They are advocating it. Do we believe the saints inherit the new earth? They teach it. Do we believe in the sleep of the dead, and destruction of the wicked? They preach it everywhere. Do we believe in the holy Sabbath and law of God? Who are more zealous in its defense than they? Do we believe the third angel's message is due now? This is their battle cry. This is inscribed on all their banners, and carried in front in every battle. Surely, to us who believe these things, this is very strong presumptive evidence that this is the people whom God is leading, whom God has raised up. All that is being done in the world to advocate these truths as a whole is being done by this people.

Yet their faith in the message was then as strong as it is now, and their confidence in its final triumph was expressed in very strong terms. To all human appearance, they had no hope of success; but still they went to work in the fear of God, studying, preaching, traveling, and meeting all kinds of objections and opposition.

The first time I visited Battle Creek, the first General Conference I ever attended, was when this organization question was up. I saw Elder White stand in the desk and argue and plead and labor with the brethren for hours to get them to see the importance of this move. He felt so deeply that he wept like a child. Finally, most of the brethren yielded, and the thing was accomplished; but some were so bitterly opposed that they drew off entirely from that time. Here, again, they cried, "Popery, one-man power,

tyranny, iron heel," etc., though anybody with a little common sense could see that the position of Brother White was just the opposite of that.

However, it is but justice to many of our good, honest, faithful brethren to say that when these different advance steps were proposed and started by Brother White, they were conscientiously opposed to them, because they could not see how they could be right. They used all their arguments against them as far as they could as Christian brethren. They were sorry to see these points carried. They feared that great harm would come of it. Yet their faith in the message and the cause of God was such that when the point was carried they ceased their opposition, fell into line, and worked in harmony with the body. This was sensible and Christlike. In a very short time their fears upon these different questions all vanished, their trials were entirely removed, and they soon came to see that these were the very steps which ought to have been taken.

Another question about this time came up for settlement. How should means be raised to support the work? Brother White again led out in this, and proposed our present plan of systematic benevolence. Sister White was shown from the Lord that this was right. Probably no step has ever been taken in the advancement of the cause, which has proved a greater success than this. No one denies this now. All see it, acknowledge it, and almost everybody admires the plan. But it was far different when first proposed. Here, again, these faultfinders had a splendid chance to cry, "Speculation, centralization of power, iron rule," etc.

Who first proposed the camp meetings among us? Who started and held the first one? Everybody knows.

Have we a health journal and a Health Institute? Who laid the plans for this institution? Who urged their accomplishment? Have we a publishing office and a paper on the Pacific coast? Who started that? It is Elder White, as you very well know. I believe I can truthfully say that there is not an institution among us, not an organization, no advance step has been taken in this cause, but that which has been accomplished through the counsel and earnest labors

of Elder White. Now that these institutions, these organizations, have been established, and are in working order, we all see the great importance and utility of them, and we thank God for them. We would not know how to carry on the work without them. In the work of this message, to all human appearance, if it had not been for the counsels, the enlarged plans, the earnest labors of Elder White, and the continual warnings of the testimonies through Sister White,—if it had not been for these, the third angel's message would not have accomplished to this day a hundredth part of what it has..

We have all been inclined to have too narrow views, too small plans, and to neglect the very means necessary to the prosecution of this work.

Thus far I have purposely ommitted to say much about Sister White and her visions and their influence upon the cause. I will now briefly refer to them, as this is a great stone of stumbling with some.

Right here let me say that we do not throw away the Bible, and take Mrs. White's visions instead. No; if there is a class of people under heaven who believe the Bible strongly, who love it devotedly, who study it and go to it for everything, it is Seventh-day Adventists. Here is our store-house of doctrine and truth. We preach this everywhere and always. We have no other authority. We go to this to test and prove the genuineness of Sister White's labors and visions. If they did not harmonize with this in every particular we would reject them. It is wicked for men to cry, "The Bible, the Bible, the Bible," and profess to follow that implicitly when they reject one of the plainest doctrines of the Bible,—the doctrine of spiritual gifts. Of course I have not time here to take up an argument on spiritual gifts, or enter into a lengthy statement of her labors, their nature, etc. We believe, however, that no doctrine of the Bible is plainer than that of the perpetuity of spiritual gifts, and particularly that these gifts are to be restored in the last days. Joel 2:28-32; Rev. 12:17, 19:10; 1 Thess. 5:1-21, etc.

From the very start of this message Sister White has been

intimately connected with it. Ever since 1845 she has had her visions frequently, and they have had an important bearing upon the work. Everywhere that Elder White has gone preaching, advising, planning, and directing in the work, she has gone, and stood side by side with him. I am thoroughy satisfied that without the testimonies it would have been utterly impossible to sustain many movements of great importance which have now proved a complete success in this work.

Here are certain great truths,—a definitely foretold message, in the success of which we are all deeply interested. We believe that it is not only truth, but the *present truth.* These truths have brought us from darkness to light, from the fables of men to the commandments of God. They have made the Bible to us a new book. In the belief and practice of them we have been greatly blessed by the Lord. They are the joy and rejoicing of our souls.

What agents did God use to bring these blessed truths to our attention? First, foremost, and prominent among them all, as we have shown, are the untiring, lifelong labors of Brother and Sister White. We appeal to the common sense of every believer: How can you consistently believe the work to be of God and the workmen of the devil? It is utterly inconsistent. Every man in his own soul does and must admit this. He may try to dodge and fight it, and fix it up some other way, but it is of no use. We must either accept Brother and Sister White as God's accredited servants, or we must reject the third angel's message; and the facts show that this is just about what every one does. Those who commence by finding fault with Brother White, and by rejecting the testimonies, sooner or later end by giving up the third angel's message, and finally separating themselves from this people. This result is inevitable, and hence we warn our brethren before they start upon that path just where it will lead to. There has been no exception in the past, there will be none in the future.

As to the Christian character of Sister White, I beg leave to say that I think I know something about it. I have been acquainted with Sister White for eighteen years, more than

half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best chances to know something of the life, character, and spirit of Brother and Sister White. As a minister, I have had to deal with all kinds of persons, and all kinds of character, till I think I can judge something of what a person is, at least after years of intimate acquaintance.

I know Sister White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretentions, full of pride, ready to give their opinion, boastful of their holiness. etc. But I have ever found Sister White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them, and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's word carefully and constantly. I have heard Sister White speak hundreds of times, have read all her testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible, or from Christ; but there I find that most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without number, from the testimonies. Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnest-

ness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the testimonies to be of the same Spirit and of the same tenor as the Scriptures.

All the leading men among us, those of the very strongest minds and the best talents, and who have had every facility for more than a quarter of a century to become thoroughly acquainted with Sister White and her writings, have the strongest faith in her testimonies.

By a long and intimate acquaintance with Sister White and her writings, they have had a hundred-fold better chance to decide upon this question than ninety-nine out of a hundred lay brethren. They have seen Sister White in vision, they have heard her deliver hundreds of testimonies to individuals whom they know. Indeed, they themselves have been reproved through them, and they have read and studied her writings over and over thoroughly. They are conscientious, God-fearing men,—men, too, who are close Bible students. Do these persons doubt the testimonies? No, not one of them. We do not ask others to believe upon their faith; but we do say that others who have not had the opportunity to investigate this question as these men have, should feel some modesty in giving a different decision upon, or taking up opposition against the same question.

Another fact I have noticed: Impostors are always anxious to build up themselves. Any one who will support them they will flatter and praise and sustain; but I know it to be just the reverse in this case. Those who have been the most often, and, probably, the most severely, reproved through the testimonies, are those who have been the warmest supporters of Sister White. This does not look like the policy of a deceiver.

I know whereof I affirm, and I have yet to see one single exception. Right in connection with this, I want to call your attention to that which has had a powerful influence upon my mind touching this question; viz., the failure and ruin which has every time overtaken those who have undertaken to hold on to the message and the present truth and still oppose the testimonies. Ever since the work began, persons have risen up here and there in opposition to the visions, or perhaps to the work of Brother White, and have

taken their stand against them. They said that they believed the Sabbath, the advent doctrine, the messages, indeed, all parts of present truth except the testimonies. They claimed that the visions and the position of Brother White were a hindrance to the cause, and a stumbling block in the way of its advancement; that if these were removed, then the cause would progress finely. So they have started out to try the thing. They have generally begun by protesting that they were in harmony with all the truth except those points named. On several occasions not only individuals but even companies have started off on this track. Here now was certainly a good chance to see what the Lord thought about it.

Now you see what the Elder had to say March 15, 1877, in the *Review and Herald,* about our leaders and the doctrine held by us as a people which he gave credit for bringing us from "darkness to light and from the fables of men to the commands of God and made the Bible to us a new book . . . which was the joy and rejoicing of our souls." In the first part of this quotation these special doctrines are named. Then later he speaks of spiritual gifts. Notice what he says of them all, especially of Mrs. White and her work and the reasons on which his knowledge rested, viz: Years of intimate acquaintance, more than eighteen years, in meetings and out of meetings, in private and in public. I have been in their family time and again, some times weeks at a time and they have been at our house many times and traveled with them everywhere."

Read all that quotation again and mark every statement. Here he affirms that he knows. This was said in March 15, 1877, after he had been preaching fifteen years. At that time he says he was one of three directing the whole work in the world, on the General Conference Committee. "No higher authority in the denomination," one of their best men. "I was sent to their annual state conferences to examine preachers . . . to determine their fitness for the ministry." This trio was not a triumvirate for we always had a president of this board." So you see he was next the highest authority, as he claims.

Now mark, the Elder staid with us about eleven years

longer. Did he march up and perch on the highest round and become president? No. Did he remain on that committee? No, just two years, 1876, 1877. He says, "I was president of a state conference." How often? Once. "I was author of tracts, pamphlets and books covering nearly every controverted point of their faith, as a lecturer and debator in defense of their doctrines I was the best the last fifteen years I was with them." So you see he stood in defense, as author, of nearly all these false doctrines which he now claims we hold.

Then on page 58, "Lord's Day," referring to things which he used to preach, he says, "have the brethren lost their reason. . . . It smacks strongly of fanaticism." Does official position have anything to do to hold a man loyal to the Seventh-day Adventists? He says, "Many who have no real faith in Mrs. White's inspiration are held by official position." One line below he says, "I have been there and know" (page 34). What official position did he hold when he left us? He had been ten years before on the General Conference Committee, but what board was he on the year he left us? If he could have held his place or got clear up to the top we might have kept him, from what he now says? He claims to have a personal knowledge and declares he knows whereof he affirms.

See what he now says in his book. I will just cite one instance out of many in this book, viz: "Mrs. White stands related to Seventh-day Adventists the same as the pope to Catholicism." We will now call your attention to one of his nut-shell tracts, number four, which is given in different places of this leaflet like this, "An ignorant woman," "Broke her nose," "It has affected her mind," "She is weak and sickly," "It was really a hysterical or a cataleptic fit and that is all." This man says now that he knew this woman for thirty years and had been in her home weeks at a time and he knows whereof he affirms. He accuses her of changing her writings at will and at the suggestion of her husband and others because he has seen her with his own eyes scratch out whole pages of it time and again. Compare this nut-shell tract entitled, "Mrs. White and her Visions." He says. "These inspired testimonies now embrace twenty

volumes. Thus they have an addition to the Bible just the same as the Mormons do. They have to read over the old Bible in the light of the new Bible." Any interpretation of the Bible found in these testimonies settles its meaning beyond further statement that follows with the one when he was one of the three leading men, 1877, given above: "I have been well acquainted with Mrs. White for nearly thirty years, have been in her family for weeks at a time, and she has often been in my family, I am familiar with all her work and all her books. I am satisfied the whole thing is a delusion." Now read the first quotation again so as to be sure you get it as it is.

Now you see in these tracts he has attempted to describe Adventism in a nut-shell. He has done the same thing in his book but in a little smoother way. You see this man can make it white or black just according to how he feels.

It is a rare thing when a man can discuss a great theological question and draw opposite conclusions not more than six months apart and be positively certain that he was right on both sides of the question, and this leads a man to doubt that he was as positive in his mind as he assumed to be. You see these quotations are just the opposite of each other. Those who opposed Elder White and his wife were the fault-finders, murmurers, the complainers, howlers, etc. But now they are sensible and sane, the pure and the good. He says, "I have never seen a single exception to the fact that those who go back on the testimonies lose their religion, their faith and zeal in God's cause." Another fact he says, "should have great weight with Sabbath-keepers, all our leading men among us, those of the very strongest minds and the best talent who have had every facility for a quarter of a century to become thoroughly acquainted with Sister White and her writings, have the strongest faith in her testimonies. Those whose ability and talent you admire and whose piety and doctrine none of you would question, have all confidence in her gift." Did the Elder misrepresent the facts? If not, no wonder he said that he did not write his late book to convert Adventists (p. 24). Because he knew that that book would not convert them.

## CONCLUSIONS.

*First*: We have shown that Elder Canright's book, "Lord's Day," etc., etc., has grown out of an over-anxiety to make out a case against the Seventh-day Adventists.

*Second*: We have shown that there are two seven-day weeks: The Jewish week with a Sabbath on the seventh day, dating back to creation and especially spoken of in Moses' time; and the astrological week with the days named after the sun, moon and five planets, which Prof. Geo. F. Moore of Harvard says was invented about B. C. second century. Funk and Wagnalls Standard Dictionary says it has been in use in the eastern countries since prehistoric times and the learned Samuel Johnson and many others bear their testimony even in stronger terms.

*Third*: We have shown that the heathen had at least one festal day in honor of their chief god, the sun, and this festival came after the new moon that followed the summer solstice and it was observed at first not by abstaining from common labor but only by adjourning the common courts and public business so all could engage in the banquet, of mirth and joyous pleasure, and further that sun worship included also a standing posture with their backs turned on the sanctuary and their faces toward the sun rising. Eze. 8: 16.

*Fourth*: We have shown by such authorities as Webster that it was so called because this day was anciently dedicated to the sun. Also David Jennings, a writer of Jewish antiquity says, "the heathen commenced the day at sunrise which day they consecrated in general to the worship and to the honor of their chief god, the sun." Then Verstegan, says: "The most ancient Germans, consecrated the first day of the week to the peculiar adoration of the sun," so we have shown that this day was called Sunday because it was consecrated, dedicated, in honor of and worship of their god, the sun, and Verstegan connects these most ancient Germans with this consecration and Britannica shows this worship existed clear back prior to the third century B. C.

*Fifth*: We have shown that the backslidden Galatians went back to the observing of these heathen festivals among which was the Sunday dedicated to their chief god.

*Sixth*: We have shown that the early Christians borrowed every principal feature (not simply all the principal features of its present observance) of sun worship from the heathen away back and including those who lived in the first three centuries.

*Seventh*: We have shown that there were three classes of heathen in Tertullian's time and one of those classes was backslidden Jews who had gone into heathenism that same class of Hellenistic Jews in the days of Antiochus, B. C. 167, which Tertullian had said in his defense were the very ones who had taken the sun into the calendar of the week. That was one hundred twenty years before Constantine (and we see how he used the week) and two hundred years before it got into the Roman calendar, and this answers well to your witness F. N. Pryce of London, who says, (page 106 and 107, "Lord's Day") that the Romans learned it from the Jews, Assyrians and Babylonians . . . first century B. C., and the names were fixed to the days of the week by those Hellenistic Greeks and with this agrees Max Muller, who says it was not a Greek, Roman nor Hindu, but a Jewish or a Babylonian invention. We have traced the Jewish paganism definitely called the Hellenistic Jews, who were strong enough to put in their own high priest, clear back to the time of Antiochus Epiphanes, 167 B. C. To my mind this agrees with the facts that a large share of these Jews were carried away by those Hellenistic Greeks in the days of Antiochus, B. C. 167, about the time that the heathen cult of Mithraism came into notice, one tenet of which was the observance of Sunday.

*Eighth*: We have shown that the time was when all God's people kept the seventh day, but now the most of his professed people keep the first day, hence there has been a change. Who changed it?

*Ninth*: We have shown that God said he would not change that which went out of his lips and as that came out of his lips, hence he did not change it.

*Tenth*: We have shown from the prophecy of Daniel, which Peter said would shine out in a dark place and more and more even unto the perfect day, that a wicked power was to change it; that good people would have no hand in it.

*Eleventh*: We have shown that this was the little horn of Daniel and this was the papacy or man of sin which was at work in Paul's day.

*Twelfth*: We have shown that they have confessed that they did it.

*Thirteenth*: We have shown that it has taken that man of sin more than five hundred years to effect this change and thus transfer the duties and glories of the Sabbath to Sunday.

*Fourteenth*: We have shown that the Great Augustine said this was done by the holy doctors of the church, and Eusebius, the great and learned historian of that church, confesses he helped to do it.

*Fifteenth*: We have shown that Victor, 196, Bishop of Rome (which the Elder says meant pope in the west) gave the first decree on the Sunday question. Then Leo, the special founder of the Papacy, made a decree that "on that sacred day, Sunday . . . all do rest and cease from labor."

*Sixteenth*: We have shown from then still on down to the third council of Orleans, 538, they tried to stop what Constantine allowed and that was agricultural labor on Sunday, but they could not quite bring it about so at the council of Narbon, A. D. 589, still another decree came from the church, forbidding them to do any servile work on the Lord's day, if they did they were to be lashed. Then soon after this the king put out a decree *Recarridius* to enforce this council's decree. The wealthier class were to lose their property and the poorer sort to suffer perpetual banishment. Then on in 590 they felt it a necessity to particularize such as plowing, carting, etc., and so it went on drawing the strings a little tighter and tighter.

I shall close, hoping for the best and that we all may be able to go back over the ground that we have traveled and see if we have stepped aside or made any mistakes in our reasoning or in gathering up testimony or in any of our conclusions. I will say again that I would have felt much better satisfied if we could have presented one united and solid front to the world instead of appearing as we have. The difference in sentiment I regret but without blaming or

judging any one and so we will not look upon each other as personal enemies and trust that we have not allowed any improper feelings to arise in our hearts nor harbor anything akin to them, remembering we are all human.

I trust that we all may be able to break away from any and all traditions and commandments of men which have obtained such a prominent place in the church, growing out of a perversion of scripture and the corruption of the so-called Christian fathers, so that multitudes are blindly led on to perpetuate heathen practices.

I have not written this to merely prove you wrong on this one point, but also to show you the danger of standing on such a platform as you stand on, which must confuse and shackle the mind by false tradition and subject it to sophistical reasonings. There is nothing so important as that we should measure our lives and characters by God's precepts and not by poor, weak, fallible men. How often he has said, "See that thou make all things after the pattern," and all admit that Christ's life of obedience is the pattern held up before us which is imputed to us and put in place of our past life of sin.

Then how can we hope to be justified unless we by faith in him fill up the rest of our life by obedience to those same precepts of righteousness? Then our whole life will measure up to the perfect standard, otherwise, it surely looks like presumptive negligence to hope for anything else but condemnation. We want to assure you and to all men everywhere and especially the children of God and the brethren of our Lord Jesus Christ, that we entertain none but the kindliest of feelings toward all, hoping, praying and trusting, that we may be brought to see eye to eye, on these great questions, so we may be able to give our best energies to the service of the living God and thus forward his closing work. May God help us all to glorify him here on earth by careful obedience and be ready to share in the exceeding riches and the glories in the world to come. With this confidence and hope I present this little pamphlet to one and all with my best wishes.

Most cordially yours,

J. H. MORRISON.